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ISLAMIC RESURGENCE IN THE ASEAN STATES: A MILITARY/SECURITY PERSPECTIVE

*A Report Prepared under an Interagency Agreement
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August 1985

Author: Barbara A. DePoer

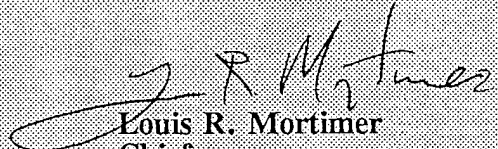
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PREFACE

The growing revival of interest in Islam in the ASEAN countries is taking place at a time when the military and political elites of the region have set their nations on a course toward modernization. Some of the goals of Islamization and modernization are seen as incompatible by the proponents of each. This study specifically examines the impact of Islamic resurgence on the military/security environment of the ASEAN states and the government/military response to that impact.

The study was compiled from open-source materials, and the information is current as of 15 August 1985.

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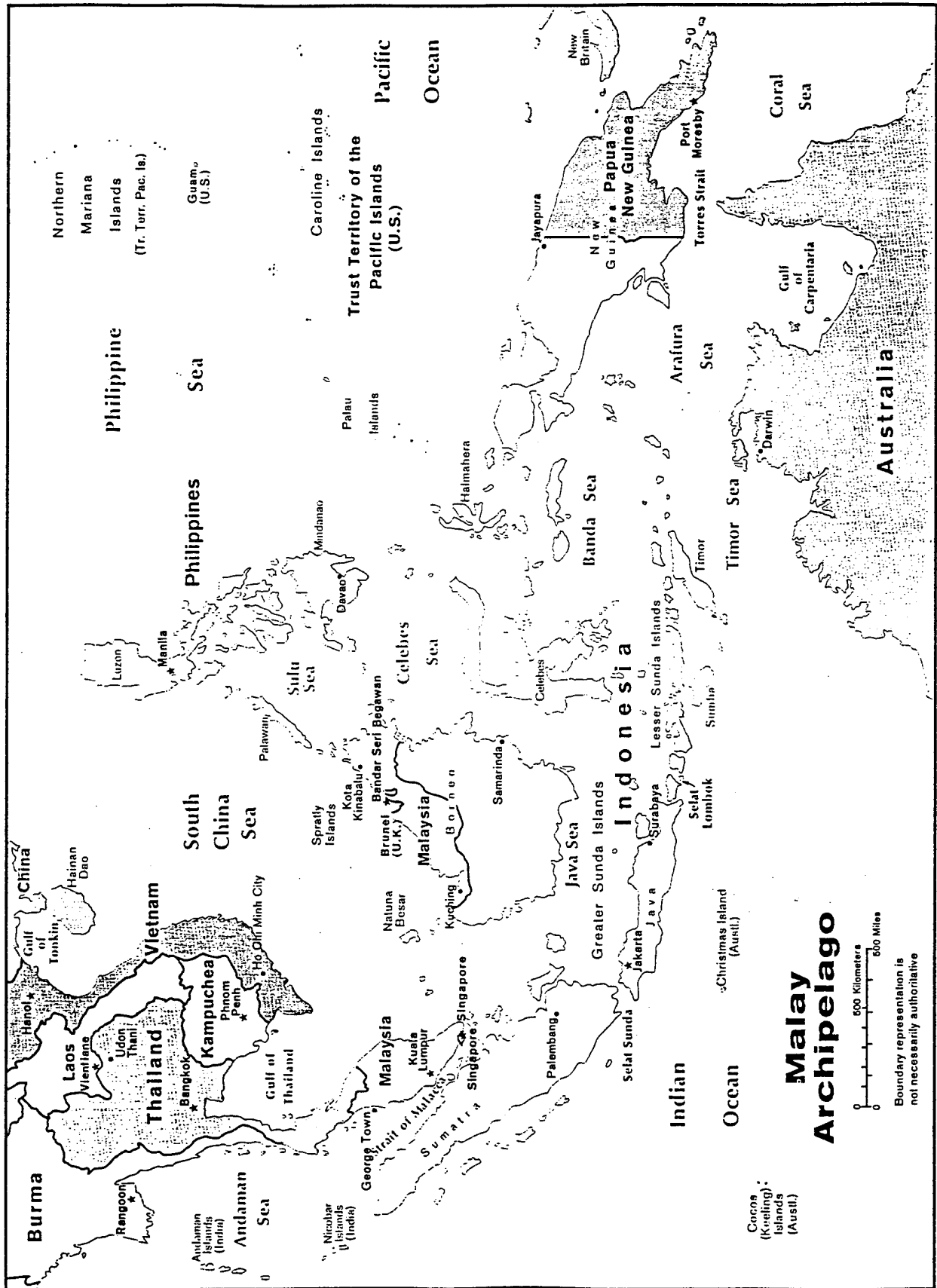
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SUMMARY

Islamic revivalism in Southeast Asia has its roots in the Islamic reform movement of the late 19th century, which contributed in some countries to a polarization that endures to the present between Muslims and more secularized, Westernized elites. Although an Islamic revolution or the formation of a Muslim separatist state in any of the ASEAN countries is unlikely, an increase of Muslim terrorist incidents in all of the countries is possible. Perhaps a more serious problem is the possibility of communal violence between Muslims and Chinese, particularly in Malaysia and Indonesia. As well as having an impact on the security environment in ASEAN countries, resurgent Islam has had some effect on the various military establishments. There have been reports of disciplinary action taken against military personnel involved in extremist Muslim activities in Malaysia and former noncommissioned officers have been involved in training Muslim insurgents in Thailand. Both of these types of activities are probably more widespread than is reported.

The political and military elites of most ASEAN countries have together applied a dual policy of control and conciliation toward their Muslim populations, with the basic goal of depoliticizing Islam while supporting Muslim religious aspirations. The security forces of the ASEAN countries have been involved in several types of action aimed at controlling Muslim activity, including: apprehending perpetrators of terrorist acts, suppressing riots, disbanding Muslim assemblies, detaining and interrogating Muslim leaders, and enforcing the various internal security acts that most ASEAN countries have. ASEAN defense establishments have also increased their counterinsurgency potential in recent years, at least in part as a response to Islamic resurgence. Intelligence efforts of both the military and the police have been expanded; most extremist or activist Muslim groups are closely monitored, and some are heavily infiltrated. A more conciliatory approach toward Muslims by the military, however, has been made in training and community action. In both Thailand and the Philippines there have been attempts to educate and sensitize non-Muslim military personnel assigned to Muslim areas to Islamic culture and issues. The Malaysian military, bowing to the growing interest in Islam, has increased religious training at its police and military training schools and established a Muslim chaplain corps. Most of the countries have community-action programs designed to improve the military's image among Muslims.

In all the ASEAN defense establishments, Islam affects primarily rank-and-file soldiers and non-commissioned officers. Senior officers are less influenced because most are secularized, Westernized, and closely connected with the political elites, who have similar backgrounds. Younger officers may be more devout because the younger generation shows the greatest involvement in the Islamic revival movement. However, present indications are that military officers, however devout, tend to keep politics and religion separate and are soldiers first and Muslims second.



GLOSSARY

<u>abangan</u>	nominal Indonesian Muslims, often influenced by pre-Islamic beliefs
ABIM	Angkatan Belia Islam Malaysia (Muslim Youth Organization); one of three major Islamic revival or <u>dakwah</u> organizations in Malaysia
ASEAN	Association of Southeast Asian Nations
Bangsa Moro	military arm of the MNLF
Berjaya	Bersatu Rakyat Jelata Sabah (Sabah People's Union); Muslim-dominated political party in Sabah
BNDP	Brunei National Democratic Party (Partai Kebangsaan Demokratik Brunei); political party of Brunei, formed in 1985
BNPP	Barisan Nasional Pembebasan Pattani (Pattani National Liberation Front); Thai Muslim separatist group
BRN	Barisan Revolusi Nasional (National Revolutionary Front); Thai Muslim separatist group
<u>bumiputera</u>	"sons of the soil"; term applied to Malays of both Malaysia and Brunei; indicates entitlement to certain privileges not awarded other ethnic groups
<u>ceramah</u>	religious meeting
<u>chotbah</u>	sermon
CPM	Communist Party of Malaya
<u>dakwah</u>	a generic term for any missionary activity that recalls lapsed Muslims to the faith or makes new converts
Darul Islam	Muslim revolt in West Java, 1948-1962
Darul Arqam	"House of Arqam"; one of three major revival or <u>dakwah</u> organizations in Malaysia
<u>fitrah</u>	charitable tax payable by adult Muslims at the end of the fasting month

GOLKAR	Golong Karya (Functional Groups); Indonesian government-controlled political party
<u>Hadith</u>	record of the Traditions of the Prophet Mohammed, revered as a major source of religious law and moral guidance
<u>haj</u>	pilgrimage to Mecca
<u>halal</u>	permissible by Islamic standards, particularly applied to food
HMI	Himpunan Mahasiswa Islam (Indonesian Islamic Students Association)
<u>imam</u>	prayer leader; usually a mosque official
Jamaat Tabligh	("Lecture Group"); one of three major revival or <u>dakwah</u> organizations in Malaysia
<u>jihad</u>	"holy war"
<u>kafir</u>	infidel; unbeliever
<u>kebatinan</u>	Javanese mystical sects
<u>kiyai</u>	Muslim teacher, usually in charge of a <u>pesantren</u>
KODAM	Komando Daerah Militer (Indonesian Regional Military Commands); reduced from 16 to 10 in 1985
Kostrad	Komando Strategi Angkatan Darat; (Army Strategic Command); position from which Suharto seized power in 1966
MNLF	Moro National Liberation Front; organization that has led Muslim insurrection movement in the southern Philippines since 1969
MPA	Malayan People's Army; military arm of CPM
<u>mufti</u>	highest officer of an Islamic judicial system
Muhammadiyah	Indonesian mass organization and former political party founded in 1912
MUIS	Majlis Ugama Islam Singapore (Muslim Religious Council of Singapore); government-sponsored religious council

NPA	New People's Army; Philippine communist insurgent movement
NU	Nahdatul Ulama ("Awakening of the Ulama"); Muslim Scholars; Indonesian political party and mass organization founded in 1926
OIC	Organization of Islamic Conference
Pancasila	Indonesian national ideology which embodies the five principles of belief in God: humanitarianism, national unity, consensus democracy, and social justice
Pas	Partai Islam Sa-Malaysia (Pan-Malaysian Islamic Party); Islamic opposition party in Malaysia
PBS	Parti Bersatu Sabah (Sabah United Party), Christian-dominated political party in Sabah
PDI	Partai Demokrasi Pembangunan (Indonesian Democratic Party); Indonesian political party formed in 1973 from the five non-Muslim parties
<u>pengadjian</u>	mass religious meetings
<u>pesantren</u>	Muslim boarding school
PKMRM	Parti Kebangsaan Melayu Revolusioner Malaya (National Malay Revolutionary Party); front group for CPM
PNI	Partai Nasional Indonesia (Indonesian Nationalist Party); founded by Sukarno in 1927
PPP	Partai Persatuan Pembangunan (United Development Party); Indonesian political party formed in 1973 by merger of four Muslim parties
PRB	Partai Rakyat Brunei (Brunei People's Party); political party of Brunei outlawed since 1962
<u>priyayi</u>	Javanese elite, including (in colonial times) the middle ranks of Javanese royal court officials and members of the Dutch indigenous civil service
PULO	Pattani United Liberation Organization; Thai Muslim separatist group
RBAF	Royal Brunei Armed Forces
<u>santri</u>	devout or orthodox Indonesian Muslims

Sapta Marga	"Sevenfold Way"; pledge recited daily by Indonesian military
Sarekat Islam	Islamic Union; one of four Muslim parties merged to form PPP in 1973
Seskoad	Sekolah Staf dan Komando - Angkatan Darat; Indonesian Army Staff and Command School, Bandung
SPLO	Singapore People's Liberation Organization (Organisasi Pembebasan Rakyat Singapura); Muslim extremist organization
<u>syariah</u>	also <u>shariah</u> ; Muslim religious law and courts, usually dealing with civil and personal law relating to marriage, family, inheritance, etc.
<u>toghut</u>	"tyrannical"
<u>ummat Islam</u>	the Islamic community
UMNO	United Malays National Organization; ruling political party of Malaysia
YABMP	Yayasan Amal Bakhti Muslim Pancasila (Pancasila Muslim Charity Foundation); Indonesian charitable organization headed by President Suharto
<u>zakat fitrah</u>	Muslim religious tax; tithe

1. INTRODUCTION

The epicenter of Islamic resurgence in Southeast Asia today is Malaysia--just as the Malay Peninsula of 500 years ago was the base from which Islam originally spread throughout the region. Arab and Indian traders had brought the faith to northern Sumatra by the late 13th century, but it was the conversion of the port of Malacca to Islam in the early 1400s that was the impetus for the diffusion of the religion throughout the Malay Archipelago. Fifteenth century Malacca, located at the narrowest point of the shortest sea route between India and China, was a fabulously rich entrepot. From this foothold, Islam was carried by Arab, Indian, and indigenous traders throughout the archipelago--to the rest of the Malay Peninsula, Sumatra, Java, the Moluccas, Borneo, and the southern islands of the Philippines. In some of these areas, particularly those without strong indigenous traditions, the new religion found fertile ground; in other areas Islam had to compete with Hindu, Buddhist, or indigenous religions. The result was often a syncretic blend of the new faith and the earlier traditions.

Islam in Southeast Asia largely was left to develop in its own fashion until the late 19th century, when Islamic reform movements in the Middle East began to have an impact on the Muslims of the Malay Archipelago. The current Islamic resurgence, particularly of fundamentalist Islam, has its roots in the 19th century Muslim reform movement, which stressed a return to the basic tenets of the religion as expressed in the Qur'an and the Hadith (traditional teachings of the Prophet Mohammed). The revival of this reform movement in Southeast Asia beginning in the 1970s seems to have been inspired by a number of factors, including:

- exposure of Southeast Asian Muslim students to Islamic fundamentalist ideas at universities in the Middle East, Europe, and the United States;
- anger and frustration over the Palestinian problem;
- pride in the success of the Organization of Petroleum Exporting Countries (OPEC);
- admiration for the success of the Iranian revolution; and
- reaction to the increasing pressures of modernization and Westernization on the traditional Southeast Asian cultures.

The goals of Southeast Asian Muslim revivalists vary from country to country and group to group, depending on the local situation. Often the movement is part of a search for a Malay Muslim identity as a form of solidarity against the encroachments of Chinese, Christians, Buddhists, Indians, or secularized-Westernized technocrats. At other times the goals are more specific: an Islamic state (complete with Islamic laws, government, and economic system) for Malaysia, Indonesia, and Brunei; autonomy or separatism for Thai and Philippine Muslims; and guarantee of continued protection for Singapore's Muslims. Even among the Muslims of each country, however, there is no agreement on goals. Traditionalist Muslims are also enjoying a revival of interest in their form of Islam based more on a system of teacher and

followers rather than on scriptural study and purification. Among both groups, but especially among the fundamentalists, the medium for the message is the dakwah. This is a generic term for any type of missionary effort, which has increasingly come to be applied to group efforts to purify the faith and return to the essentials as expressed in the scriptures. A tenet of the dakwah movement is that Islam is not merely a religion but a total way of life. A corollary of this is that the only proper government for a Muslim country is an Islamic government.

The problem with this aspiration is that it usually runs counter to the goals and desires of the ruling political and military elites of these countries, who see Islamic government as a backward step from the modern world toward which they have been so painstakingly leading their nations since independence. One of the showpieces of the collective modernization efforts of the elites of Malaysia, Indonesia, Singapore, Thailand, Brunei, and the Philippines is the Association of Southeast Asian Nations (ASEAN) -- a viable regional organization that is the envy of many other regions of the world. The Islamic threat in ASEAN is two-pronged: it includes the threat of disruption within the individual states, and the threat to ASEAN itself by Muslim insurgency that spills over borders, straining the unity of the organization. This study will focus on how the military and political elites of the ASEAN states have responded to the impact of Islamic resurgence on the military/security environment of their countries.

2. MALAYSIA

a. Background of Relationship Between the Military and Islam

In the Malaysian armed forces, about 85 percent of the rank and file are Malay, as are 75 percent of the officers. The same percentages of military personnel are also Muslim; to be Malay, in Malaysia, is to be Muslim, by official definition. Unlike the majority of Javanese Muslims in Indonesia who are of the less orthodox variety, Malay Muslims are more likely to be serious practitioners of their faith. Malay Muslims have also traditionally dominated the top levels of military leadership. In late 1983 the chief of defense forces and all three service chiefs were Malay, as well as three of four Army division commanders and 11 of 12 infantry brigade commanders. The preponderance of Malays in the armed forces dates from the British colonial period but continues to the present, partly because of lack of interest in a military career by other ethnic groups, who see better opportunities elsewhere. Chinese, in particular, prefer to go into commercial or technical fields and are reluctant to cut ties with private business, which a Malaysian military career requires.¹

The major role of the Malaysian armed forces from the beginning has been the maintenance of internal security. During the Emergency (1948-60), the Malaysian government concentrated on fighting an anticommunist guerrilla war, leaving the external defense of the country to the British. The emphasis on internal security has remained despite the "Confrontation" with Indonesia in the 1960s, Britain's withdrawal of its troops, and increased stress on external defense in the wake of the Vietnamese invasion of Cambodia in 1978. The nature of the internal threat has changed, however, with the waning of the

Communist insurgency and the growing danger of terrorist acts by Muslim extremists.

In the forefront of the current Islamic revivalism in Malaysia, which dates from the early 1970s, have been Malay students returning from colleges and universities in the United States, Europe, and Australia. While studying abroad, they came in contact with Muslim students from Pakistan and the Arab countries, heard lectures on Islamic fundamentalism by visiting ulamas (religious scholars), and affiliated with international Islamic societies. Many became caught up in the fundamentalist movement, which urges a return to the Islamic scriptures and a rejection of materialism and Western values.² On their return to Malaysia, the students became involved with a number of Malaysian revivalist groups, the major ones being Darul Arqam (House of Arqam), Jamaat Tabligh (Lecture Group), and Angkatan Belia Islam Malaysia (Muslim Youth Organization, ABIM). The first two groups were responsible for the early spread of fundamentalist ideas; Darul Arqam was the more popular with Malays, while Jamaat Tabligh (headquartered in Delhi) was supported largely by Malaysian Indians. Darul Arqam began with lectures and classes on the Qur'an and Islamic law, and later widened its efforts to include mass meetings for government workers, teachers, and members of the Royal Malaysian Navy.³ The Jamaat Tabligh, which has had more success in rural areas than either ABIM or Darul Arqam, was widely discredited, however, by two violent incidents. In 1978 its members were involved in an occurrence in which 28 Hindu temples were desecrated and four people killed. In 1980, Jamaat Tabligh members also were involved in an incident in which 20 Muslim extremists, who had worked themselves into a frenzy, attacked a police station in Johore state, resulting in the deaths of 23 people.⁴

Eventually, the group to have the most success was ABIM, founded in 1971 by some University of Malaysia graduates led by Anwar Ibrahim. The main focus of ABIM and the other groups became the dakwah ("call" or "invitation"), a generic term for any type of missionary or revival activity that has come to be applied to a renewed commitment to Islam. ABIM, with a membership of 50,000, is the most successful of the dakwah groups and the most politicized. The youth organization has particularly pushed for adoption of shariah (Islamic law) as a means of bringing an Islamic order to Malaysian society. To further its goals, ABIM sponsors forums, lectures, and symposiums; publishes numerous books and periodicals; and maintains close ties with the international Islamic revivalist community. Its former president, Anwar Ibrahim, has made frequent visits to other Muslim countries and met with Pakistan's President Zia-ul-Haq and Iran's Ayatollah Khomeini. ABIM's political strength was considerably lessened, however, by the coopting of Anwar in 1983 by Prime Minister Mahathir Mohamad and his party, the United Malays National Organization (UMNO), the dominant component in the ruling National Front coalition. Previous to his joining UMNO, it was presumed that Anwar, who had been a prominent social critic and respected spokesman for Islam since the 1960s, would join the opposition Parti Islam sa-Malaysia (Pan-Malaysia Islamic Party, Pas). Pas has had a long history as a thorn in UMNO's side because the two parties have competed for the same Malay Muslim constituents. Currently, Pas holds only 5 out of 154 seats in the national parliament, although in the last general election, in 1982, it polled 47 percent of the votes in the state of Kelantan, 41 percent in Trengganu, and 30 percent in Kedah. The Pas leadership, always more conservative than the more western-

ized, secular UMNO, was taken over by a young fundamentalist-oriented group in 1983. Since then, Pas has stepped up its pressure on the government to move Malaysia toward becoming an Islamic state. The Mahathir government has, in turn, accused Pas of using Islam to disrupt society for its own purposes, being insensitive to the rights of the 47 percent of Malaysians who are not Muslims, seeking support from foreign countries for their aims, and becoming involved with the Communist insurgent movement.

The largely Chinese Communist Party of Malaya (CPM) has indeed made attempts to attract Malays and Indians by exploiting the Islamic issue in recent years. In 1981 one of their front groups, the National Malay Revolutionary Party (Parti Kebangsaan Melayu Revolusioner Malaya, PKMRM) issued a leaflet ("Islam and the Qur'an") accusing the government of suppressing Islam.⁵ In the mid-1970s, there were unconfirmed reports of the CPM paying retired Malay army non-commissioned officers (NCOs) to help train cadres in jungle warfare. The 10th Regiment of the Malayan People's Army (MPA), the military arm of the CPM, is an all-Malay unit numbering about 200. This regiment is believed, however, to be insignificant in terms of power and influence and very much under the control of the CPM.⁶ Government leaders made several statements in 1984 broadly hinting at links between the Pas and CPM leaderships.⁷ Pas was also accused of being under the influence of foreign Muslim extremists from an unnamed country.

The Malaysian military, closely linked as it is with Malay Muslim society has been susceptible to the pressures of Islamic revivalism. The exact degree of influence, however, is difficult to determine. Fakarea Haji Ahmad, Deputy Director of Malaysia's Institute of Strategic and International Studies (a government think tank), stated in mid-1984 with regard to fundamentalist Muslim influence on the military that "within the armed forces, command and control have been affected to some extent." He noted that of about 500 "disciplinary cases" reported in the armed forces in the previous few months, "a good number have to do with religious extremism."⁸ That the off-duty Malay soldier is a likely target for fundamentalist influences is confirmed by one observer who notes that in Malay society unmarried males tend to cluster in cliques, providing a particularly effective channel for the dissemination of new religious ideas. Typical of this pattern are groups of students, young civil servants, and rank-and-file police and army recruits. The same author describes some aspects of the revivalist movement as both a type of youth culture (in which Arab dress has replaced blue jeans as the latest fashion) and an expression of Malay ethnic unity.⁹

The Malay soldier on duty is also exposed to fundamentalist pressure and influence. An April 1984 newspaper account, for example, reported that at a ceramah (religious meeting) held near the Malaysian Army Camp Tok Jalai at Penang, the Pas imam (prayer leader) told the soldiers who were present that they were kafir (infidel) soldiers of the toghut (tyrannical) army.¹⁰ According to another report, Malaysian troops were being discouraged by fundamentalist leaders from taking part in jungle warfare because it would interfere with their regular prayers and other religious duties.¹¹ Statements by military and government leaders also give some indication of the problem. Malaysian Army Commander General Ghazali Mohammad Seth stated at a seminar for the Army's senior religious instructors that the greatest threat and danger to national security that the Army faces is the use of religion as a means of

influence without regard for the effect on the unity and integrity of the Malay community. This threat ranks ahead of drug abuse, Communist propaganda, and an armed enemy, according to Ghazali, who urged the religious leaders to play a greater role in blocking influences that disrupt the unity of the army and have an injurious effect on discipline.¹² The following month the acting chief of the Malaysian Air Force, Major General Mohamed Ngah, disclosed that a small number of Air Force personnel had come under the influence of religious extremists.¹³ That same month, Prime Minister Mahathir told reporters in Kuala Lumpur that intelligence reports had revealed a plot to turn Malaysia into a republic (Islamic, presumably). The plotters reportedly included former military officers, as well as several opposition party leaders, government officers, academicians, and businessmen.¹⁴

b. Military/Security Response to Islamic Revivalism

Malaysian Government policy toward Islamic revivalism is a carrot-and-stick approach--with more emphasis on the carrot. Since Malay Muslims are the politically dominant group in the country, the Mahathir government must tread carefully. The government has not hesitated, however, to use the full weight of its powers to contain any Muslim activities it considers extremist. The Internal Security Act (ISA) has frequently been used to detain without trial dakwah activists who are regarded as threats to national security. For example, Anwar Ibrahim was detained under the act in 1974. The political involvement of Islamic organizations is closely regulated under the Societies (Amendment) Act of 1981, which requires any organization that seeks to influence government policy or administration to register as a "political society." Under the Act, the government can also control the foreign contacts of such organizations. Amendments to the Penal Code and Criminal Procedure Code in 1982 also empowered the Malaysian government to prosecute anyone seeking to cause disharmony over questions of religion. All of these legal provisions have been used with varying frequency against Muslim extremists as well as ABIM and Pas members, who would be more accurately described as Muslim activists or political opponents.¹⁵

Several factors indicate that the Malaysian military is not totally detached from coercive methods applied to Muslims by the civilian government under these laws. Although the military, following the British tradition, does assume a low-profile role totally under the control of the civilian government, in fact, there is a close-knit relationship between civil and military leaders. Members of both elites come from similar backgrounds and have often known each other for many years. Family ties are also traditionally important. For example, Prime Minister Hussein Onn in 1981 appointed his brother-in-law as chief of the defense forces and his brother as deputy chief of the army. Mahathir, on becoming prime minister, appointed his brother-in-law, Hashim Mohamad Ali, as commanding officer of peninsular Malaysia. Lieutenant General Hashim is the current deputy chief of the Army. There are many other family ties between the civilian and military leaderships.¹⁶ The military is also well-represented on the National Security Council (NSC), which has the responsibility of coordinating the country's defense and security efforts. The chief of the defense forces and the inspector general of the Police are both NSC members, and both the Army and the Police are represented on the security councils of the various states.

Internal security operations are the responsibility of both the Army and the Police, although during the Emergency the Police bore the brunt of the action. Since the anti-Chinese riots in 1969, in which about 1,000 people were killed, however, the Police have concentrated on maintenance of public order. While the Army concentrates on jungle operations against guerrillas, the Police are responsible for intelligence and combating subversion, sabotage, and underground activities. Two units of the Royal Malaysian Police (RMP), which numbers about 60,000, are particularly concerned with problems relating to extremist or communalist activities. Federal Reserve Units (FRU), which are usually based in major towns, are highly mobile formations trained to suppress riots, disperse illegal assemblies, control crowds, and deal with other critical public order situations. The Special Branch of the RMP, Malaysia's principal security intelligence agency, pays close attention to inter-ethnic relations and religious extremism, as well as to other potential security threats.¹⁷ According to one report, security forces over the last several years have arrested at least 85 people and seized large arsenals of assorted weapons from groups seeking to establish an Islamic Republic.¹⁸

The main thrust of the Mahathir government's crackdown on what it considers religious extremism has been directed at its political opponent, Pas. UMNO and government officials have taken every opportunity to discredit Pas by insinuating links between that party and the CPM on the one hand, and between Pas and Shi'ite Muslim extremists on the other hand. Other accusations made by UMNO about the opposition party include reports that Pas had set up an assassination squad with a hit list of UMNO leaders.¹⁹ Pas was also accused by an UMNO official in December 1984 of training groups to overthrow the Malaysian Rulers (the king and sultans) by force. Also that month, Acting Inspector-General of Police Mohamad Amin Osman delivered a report to the Conference of Rulers stating that Pas was a threat to national security.²⁰ The Government's criticism of Pas was summarized in a Malaysian Government White Paper, "Threat to Muslim Unity and National Security," published on 9 November 1984.

For all its efforts to contain and depoliticize Islamic resurgence, the Mahathir government has expended even more energy on conciliation attempts. This has been due not only to pressure from Pas and other groups but also in response to an increasing Islamic consciousness within UMNO and the military, especially among the younger leaders and members. On the more theoretical side, Mahathir launched an "infusion of Islamic values into government" campaign, encouraging workers to strive toward honesty, hard work, loyalty, and efficiency. More concrete government efforts included establishment of an Islamic Development Foundation, Islamic insurance, an Islamic bank, an Islamic university, an Islamic Teacher Training College, the upgrading of Islamic courts, an increase in Islamic and Arabic instruction in schools, a ban on the import of non-halal beef, and a ban on smoking in government offices. The government continues to resist other Islamization policies that would affect Malaysia's non-Muslim population.²¹

With its eye to the population balance, the Malaysian Government ruling party has also expended efforts to increase the percentage of Malays, who are its major constituent. The government has established its own dakwah group, Yayasan Dakwah, as well as a Malaysian Welfare Organization (Perkim), which is reported to have converted 160,000 Malaysians to Islam.²² Malaysia

has also accepted 120,000 Muslim refugees from the southern Philippines and another 3,000 from Cambodia (while doing its best to discourage non-Muslim refugees from Vietnam).

Cooptation of Islamic opposition leaders has been another tactic by the Mahathir government. The most stunning example was the coopting of Anwar Ibrahim, who went within a short time from being President of ABIM to UMNO member of Parliament and deputy minister in the prime minister's cabinet, where he helps coordinate government Islamization policies. There is some disagreement as to whether Anwar has been coopted by or has infiltrated UMNO. At any rate, the 35-year-old leader is often mentioned as a future prime ministerial candidate.

The military has also extended a few incentives. In 1981, a Darul Arqam delegation was invited to lecture to a group of the Police Field Force on the theme of "divine service through defence."²³ In 1983, Deputy Prime Minister Musa Hitam, speaking at closing ceremonies for a Qur'an recitation contest organized by the Greater Malaysian Royal Police, stated that the Police Training Center and Police Training Academy would begin including Islamic culture in its curriculum.²⁴ With a dual purpose in mind, Malaysian Defense Chief General Ghazali Seth announced in late 1984 the establishment of an armed forces Muslim chaplain corps as a move to boost morale and to "ensure that religious extremism does not take root in the army. . . ."²⁵

c. Outlook

There is little chance of radical Islam attaining power in Malaysia, either by force or through the ballot box. As noted by former ABIM Secretary-General (1978-81) Farid Alatas, a Khomeini style revolution could never be exported to Malaysia because of:

- ° the difference in temperament between Iranians and Malaysians,
- ° the incompatibility of Malaysia's Sunni form of Islam with Iranian Shi'ite Islam, and
- ° the fact that Malaysia has no Shah-like figure to be overthrown.

Immediately following the Iranian revolution, ABIM and other groups held gatherings to show their solidarity with Iranian Muslims, but not necessarily their support for the Khomeini method and system. This identification with Iran has reached its peak and there will be no important Iranian influence in the future, he predicted.²⁶

There is, however, always the problem of terrorism and the danger of Islamic extremism becoming mixed up with anti-Chinese sentiments as in the 1969 riots, or anti-Christian feeling as in the recent incidents in Sabah. In that state a rash of terrorist bombings broke out following the 22 April 1985 election, in which Datuk Joseph Pairin Kitingan, leader of the Christian-dominated Sabah United Party (Parti Bersatu Sabah-PBS) defeated incumbent Chief Minister Harris Salleh, leader of the Muslim-dominated Parti Bersatu Rakyat Jelata Sabah (Berjaya Party). Malaysian police intelligence officers

stated that the bombings were related to extremist Muslim efforts to destabilize the new Datuk Kitingan leadership. This would force the federal government to step in and run Sabah until the situation had stabilized, giving the Muslims the chance to consolidate their power and rebuild their coalition party.²⁷

The Mahathir government will undoubtedly continue its dual policy toward Islamic revivalism. The government's basic premise is stated in bold-face type in the conclusion of its White Paper on Islam:

the Islamic religion and the unity of the Malay/Muslim community has so far been the strongest defence and the most formidable bulwark against communist influence and propaganda. This defence and bulwark should not be eroded.²⁸

Nor would the government care to see a situation in which the predominantly Malay-manned Army and Police would be forced to take massive action against a government opponent with whom they share an ethnic identity. On the other hand, the Mahathir government does not want to alienate the Chinese and Indian communities (and the corresponding UMNO alliance partner parties) about the over-Islamization of Malaysian society or the possibility of Malaysia's becoming an Islamic state. Nor is the Mahathir government about to forsake its hard-earned gains in the area of economic modernization.

3. INDONESIA

a. Background of Islam in Indonesia

By the late 13th century, Arab and Indian traders had established two small Muslim kingdoms in northern Sumatra at Perlak and Pasai. In the early 16th century Aceh, which succeeded Pasai as the leading coastal kingdom of northern Sumatra, became an Islamic state; its sultans established their own school of Muslim mysticism and had regular contacts with Muslim India and the Ottoman Empire beyond. As Islam spread southeastward from Sumatra into Java, it was accepted by many of the coastal states. However, the Muslim tide of influence soon encountered powerful kingdoms of the interior with earlier Hindu-Buddhist and indigeneous traditions, which resisted the new religion in two centuries of bitter struggle. By the 18th century Islam had not won out over the Javanese traditions, but rather had been absorbed and melded with the earlier values to form a unique syncretic belief system with strong mystical overtones. The Sufi form of Islam spreading through South and Southeast Asia at that time was in many ways quite compatible with Javanese mystical traditions. The Javanese tradition of gurus with their following was gradually replaced by Muslim kiyais (teachers) who headed pesantrens (Muslim boarding schools), a tradition that continues to the present. A more Orthodox Islam did prevail in some of the coastal areas of Java and Sumatra but, for the vast majority of the population, and particularly for the aristocracy, commitment was only nominal.²⁹

By the late 19th century, however, the impact of major Islamic reform movements in the Middle East was being felt in Indonesia. The number of Indonesian hajis (those who have made a pilgrimage to Mecca) was greatly

increased by the development of steam navigation and expansion of shipping following the opening of the Suez Canal in 1869. The returning hajis (averaging 4,600 annually by the 1880s) brought with them a commitment to a more fundamental Islam based on the Qur'an and other scriptures. This fundamentalist Islam (also known as reformist or modernist) brought back by the hajis competed with the earlier syncretic tradition represented by the kiyais who had long dominated Javanese religious life. The conflict between reformist and traditionalist Islam created a general revival of interest in Islam and a strengthening of the power of both types of Muslim leaders in Indonesian society.

One group not involved in the revival was the priyayi (the Javanese elite composed of the middle ranks of Javanese royal court officials and members of the Dutch indigenous civil service), which by this time was becoming somewhat Westernized under Dutch influence. Among this elite the Javanese tradition (and a sense of longing for the glory of the pre-Islamic Javanese kingdoms) was still strong; in fact, many of the priyayi regarded Islam as responsible for the decline of Javanese civilization. The commitment to Islam of the majority of Javanese, and particularly the priyayi, was of the abangan or nominal variety, whereas both traditionalist and reformist Muslims of Sumatra, the outer islands, (and some on Java) regarded themselves as santri or firm believers of Islam.

This conflict between a reinvigorated Islam and a still-strong Javanese tradition was to set the stage both for Indonesian nationalism and the present-day political situation, in which the tension between the Javanese military-bureaucratic elite and Islamic revivalism is the major factor. Both groups saw a need for a reform of Indonesian society and felt the rise of nationalist feelings. These two traditions (plus the communist movement) were the driving force in early 20th century nationalism. Muslim nationalist aspirations were represented by several organizations. Of those extant, the Nahdatul Ulama (Muslim Scholars, NU, founded 1926) represented the traditional, usually rural Islam of the kiyais; Muhammadiyah (founded 1912) represented the more urban, modernist Muslims who were heavily influenced by the Muslim reform movement in the Middle East. The priyayi, however, as well as other Westernized, secular Javanese, were attracted to the Indonesian Nationalist Party (Partai Nasional Indonesia, PNI) founded by Sukarno in 1927. An uneasy coalition of these forces succeeded in ousting the Dutch in 1949.³⁰

b. Historical Relationship Between Islam and the Military

The Indonesian armed forces resisting the return of the Dutch (1945-49) were a conglomeration of remnants from various Japanese-trained Indonesian auxiliary troops (which the Japanese had intended to deploy in the event of an Allied invasion of Java) and various regional and Muslim militias. Most of the former and some of the latter were combined into a national army by Sukarno in 1945. Some of the militias continued to fight independently of the national army, but these were all disbanded upon transfer of sovereignty in December 1949.

From the beginning the Indonesian Army officer corps was drawn largely from the priyayi. Its members usually had the benefit of some education, which enabled them to rise above the regular troops, who were mostly of the

urban working class or the middle peasantry. The disbanding of the regional militias and the rise of the priyayi to officer rank resulted in the predominance of Javanese abangan in the Indonesian Army officer corps. The few santri officers usually have come from the outer islands rather than Java, as have the Christian officers. Santri officers have never formed themselves into discernible groups based on their religious orientation; however, some individual santri officers have supported the goals and aspirations of Islamic political groups and even become involved in some of the various Muslim revolts that have taken place in Indonesia since independence.³¹ Most of the military leadership, however, involved itself in the suppression of Islamic insurrections, including, the Dar'ul Islam (1948-62 in West Java), Kahar Muzakkar (1950-65 in South Sulawesi), and Daud Beureu'eh (1953-59 in Aceh). These revolts have served to deepen the military's distrust of Islam.³²

Nonetheless, following the 1 October 1965 attempted coup, the military and Muslim groups cooperated closely in the total destruction of the Indonesian Communist Party (Partai Komunis Indonesia, PKI) and its subsidiaries and affiliates. Estimates of killings during that period range as high as half a million, including many thousands of non-communist Chinese. Muslim fanaticism, anti-Chinese feelings, and anticommunism were the driving forces behind the massacres, which the army in the beginning condoned and encouraged, but later struggled to control.³³

Following the total destruction of the Communists by 1966, the Army moved to consolidate its control. In rural areas of Central and East Java, military officers seized vast tracts of land vacated by peasants who had acquired the land through PKI-supported land reform but who were now in jail or dead. This caused a great deal of resentment by Muslim landlords in these areas, particularly since the new class of military landlords, through their government and business connections, were gradually able to increase their control over crop prices and supplies of seed, fertilizers, and insecticides.³⁴ In urban and rural areas, Muslim radicals and student groups who had supported the Army in eradicating the Communists felt left out as Suharto and his generals began to tighten their control and establish the New Order society. Militarily, the other branches of the armed forces were brought under the Department of Defense and Security (controlled by the Army), and rigid central control was established over the once-powerful regional commanders. Politically, Suharto established the government political party, Golongan Karya, or Functional Groups (GOLKAR), which all government officials, upper-level civil servants, and employees of state-owned enterprises were compelled to join.³⁵ In 1973, Suharto forced the four Muslim political parties to merge into one party, the United Development Party (Partai Persatuan Pembangunan, PPP), while the five non-Muslim parties were combined to form the Partai Demokrasi Pembangunan, PDI). Both parties were heavily infiltrated by government intelligence agents. PPP leader Jaelani (Johni) Naro, known to be a government man, has been involved in a succession of coups and internal factionalism designed to weaken the party.³⁶

Bureaucratically, Suharto promulgated the doctrine of Dual Function (Dwi Fungsi) to justify military involvement at all levels of the government. By 1979, two-thirds of the governors, more than half of the second-order

administrators, and one-third of the village chiefs were either military or retired military.³⁷ Government ministries, if not actually headed by a military man, are controlled by a military man with a lesser title.³⁸

Economically, most activities are either directly or indirectly controlled by the military. Generals or colonels manage all of the major government-owned enterprises, as well as special military enterprises. Muslim merchants, like the rural Muslim landlords, feel they have been shabbily rewarded for their support of the military in 1965-66. They are particularly critical of the close relationship of military leaders with Indonesian Chinese private entrepreneurs who possess managerial expertise, technical skills, business acumen, and access to capital. For a share in their business profits, military leaders provide the entrepreneurs with protection from bureaucratic red tape and opportunities to do business with the state.³⁹ Muslim businessmen have also been effectively excluded from other important segments of the economy, including minerals, lumber, and such consumer production industries as textiles and soft drinks, which have come to be dominated by multinational corporations in partnership with military or government managers.⁴⁰

The final area in which the Suharto regime has moved to consolidate its control is in the establishment of a national ideology known as Pancasila. A legacy of Sukarno, Pancasila embodies the five principles of belief in God, humanitarianism, national unity, consensus democracy, and social justice. Since 1978 Suharto has taken up where Sukarno left off in attempting to have Pancasila recognized as the ideological and philosophical basis of the state. Muslims see Pancasila, at best, as a denial of their own dreams of an Islamic state and, at worst, as an attempt to secularize the state to the detriment of Islam and the benefit of such other religions as Christianity and Javanese mysticism (kebatinan).

c. Growth of Islamic Revivalism

Islamic revivalism in Indonesia has grown tremendously in the past decade, partly as a reaction to the political, economic, and social policies of the Indonesian military government, which the Muslims see as repressive and anti-Islamic, and partly as a response to the world-wide Islamic revival epitomized by the overthrow of the Shah of Iran. Although 90 percent of the Indonesian population is Muslim, only between 20 and 40 percent are considered santri, or practicing Muslims. Santri Muslims feel, on the one hand, that they are part of a majority, the ummat Islam (Islamic community), which should have corresponding political power in a country that is the largest Muslim nation in the world. On the other hand, they have the feelings of a minority threatened on all sides by secularism, Christianity, Chinese economic power, and a repressive military government.⁴¹

The political interests of Muslims are no longer represented by the PPP, as they were by the old Muslim parties. The government-controlled PPP leadership replaced Islam with Pancasila as its ideological basis in August 1984. In April 1985, the PPP was further coerced by Suharto into replacing the Kaaba symbol with a five-pointed star as its party emblem because of the Kaaba's identification as a Muslim shrine.⁴² The four parties that merged to

form the PPP in 1973, but continue to maintain separate identities as organizations, have also been coerced into accepting Pancasila as their sole principle. The Nahdatul Ulama (NU), the largest and most important of the four, did so in such a way that the ramifications are not yet clear. At its 27th National Congress in Situbondo, East Java, the NU incorporated Pancasila formally as its sole doctrine. However, it also decided to leave the PPP and politics and return to its distant origins as a mass organization concerned with social, education, and religious activities.⁴³ Ten days later Sarekat Islam (Islamic Union), one of the other four PPP components followed the NU lead, calling on its members to remain politically active but freeing them of any obligation to PPP.⁴⁴

In the following months there was much discussion about the de-Islamization of the PPP. Meanwhile, PPP head Naro tried to stop defections from his party by issuing statements that the NU was still legally linked to the PPP.⁴⁵ In March, he issued a statement that acceptance of Pancasila as its sole principle did not mean the party had abandoned religion. He added, furthermore, that the PPP was the only channel for the Islamic community to realize its aspirations. He also warned against the use of unconstitutional channels by Muslims, saying "the dark history of the Islamic community in the past must not be repeated."⁴⁶

On the surface the military government appears to have succeeded in depoliticizing Muslims in Indonesia by emasculating the PPP and the Islamic mass social organizations. In reality, the Muslim political opposition has been forced underground, where it is more difficult to infiltrate and control. Although the NU continues to be identified with traditionalist Islam and Muhammadiyah with the modernist movement, a large body of unorganized Islam is outside both of these organizations. Indonesia's thousands of mosques serve as a focal point for political as well as religious and social activities. Islamic leaders affirm that religion and politics are inseparable. Accordingly, the discussion topics of mosque study clubs, Friday chotbah (sermons) and pengadajians (mass religious meetings), are frequently political. Another important vehicle for Islamic revivalism is the dakwah, which is growing rapidly in popularity and serves to disseminate fundamentalist Islamic ideas through speeches, sermons, and pamphlets.⁴⁷

The 1980s have witnessed a dramatic upsurge in both urban and rural youth involvement in Islamic associations. By 1983, the Islamic Students Association (Himpunan Mahasiswa Islam, HMI), the largest of a number of such groups, had 140,000 members, and its high school equivalent was larger still.⁴⁸ These Islamic revivalist activities and organizations in urban areas tend to be of the modernist or reformist variety, which emphasize the Qur'an and other scriptures. They are also more apt to be concerned with political issues. In rural areas the more traditional kiyai movement is also growing in strength along with the number of pesantrens (Islamic boarding schools). While representing a more traditional view of Islam than the reformist or fundamentalist views current in urban areas, the kiyais are able to mobilize a formidable force. They spearheaded both the Dar'ul Islam movement in West Java and a large part of the vengeance wreaked on the PKI in 1965-66. Accordingly, the military has attempted to coopt the kiyais through establishment of regional councils of ulamas with regional military commanders as ex officio heads.⁴⁹ Similarly, following the September 1984 riots in the Tanjungpriok

port area of Jakarta, the military leaders visited mosques and pesantrens in an attempt to keep the communication lines open.

d. Muslim Response to Perceived Threats

The issues that the Muslim speakers used in arousing the crowd at the mosque in Tanjungpriok prior to the riots included opposition to the government Pancasila policy, castigation of PPP for accepting Pancasila, and a generalized attack on Suharto and the military for being in collusion with the Chinese on economic matters and the Christians on religious affairs. In the course of the 12 September 1984 riot, several Chinese-owned businesses were destroyed and a Protestant church damaged. A few weeks later, three bombs were exploded in Jakarta, damaging a Chinese department store and two branches of the Bank Central Asia (BCA). BCA is owned by Chinese businessman Liem Sioe Liong, who has been financially linked to the Suharto family for nearly 20 years. The Suharto-Liem tie was also attacked in speeches, posters, and pamphlets in Tanjungpriok prior to the riots.⁵⁰

Other extremist incidents that have taken place since the riots include numerous explosions and fires, including ones that damaged two department stores, a restaurant and entertainment complex, a noodle factory, a Catholic church, and a Protestant seminary. A series of bombs in late January 1985 damaged the recently restored 9th-century Buddhist temple complex of Borobudur in Central Java. This bombing and a major fire that damaged the 18th century Kraton Susuhunan (royal palace) in Solo were considered by some to be attacks on symbols of pre-Islamic Javanese culture.⁵¹

In social and religious matters, Indonesian Muslims have agitated for a number of changes and reforms, including increased time spent on religious education at all levels of the educational system, the right of Muslim female students to wear veils, labelling of processed foods that are halal or permitted for Muslims to eat, construction of mosques and prayer rooms in public buildings, and increased radio and television programming with an Islamic theme. In such social and religious areas, the Muslims have been largely successful, although they see themselves as losing ground to other religions. Both Protestant and Catholic missionary efforts also have been increasingly successful since the mid-1960s. The Muslims perceive the Christianization threat as being well-organized, well-financed, and inherently more dangerous to Islam than government policies of secularization and depoliticization.⁵² Therefore, the influence of Christian military leaders, particularly Armed Forces Commander Leonardus B. (Benni) Murdani, is a frequent theme of Muslim attacks. Following the Tanjungpriok riots, pamphlets circulating in Jogjakarta described Murdani as an "infidel responsible for the massacre of Muslims."⁵³

Muslims also view with alarm the rising popularity of kebatinan and fear government moves to have it established as one of Indonesia's official religions to serve as a Javanese religious counterweight to Islam.⁵⁴ In 1973 Muslim groups were able to block a marriage reform law that would have favored Christian, kebatinan, and secular groups. Muslim leaders, who viewed the proposed legislation as striking at the heart of Islam's authority over family life, mobilized huge mass demonstrations and engineered a PPP walkout in Parliament over the issue. The government chose to back down, passing instead a much watered-down version of the law.⁵⁵

e. Impact of Islam on the Military

Clearly most of the military elite belong to the Javanese cultural tradition, which views Islam as a rival culture and a discordant element in Javanese society--a society that places great emphasis on harmony and consensus. The military-political elite is willing to acknowledge the interests of the Islamic community, but not willing to allow it to gain predominant political influence. This attitude is justified by the belief that most Indonesians separate their religious affiliations from their political preferences.⁵⁶ Furthermore, Suharto and his military government have made it clear from the beginning that they are firmly opposed to the establishment of an Islamic state, in which they would be obliged to follow Islamic law, rather than Javanese customary practices.⁵⁷ The military's fear of Islamic power stems in part from the fact that the toughest challenges the Indonesian Army has had to face since independence have come from Muslim revolts in the outer islands. That regional Army commanders frequently sympathized with these revolts undoubtedly contributed to Suharto's 1974 Armed Forces reorganization in which the authority of the Department of Defense and Security (HANKAM) at national level was increased at the expense of the individual services and the military commands in the outer islands.

As the Indonesian Army dominates the Indonesian armed forces, the present-day Army is dominated by graduates of the Indonesian Army Staff and Command School (Sekolah Staf dan Komando--Angkatan Darat, or Seskoad). Among Seskoad alumni are key members of both the military and the bureaucracy, including President Suharto. Studies of the background of the graduates of Seskoad reveal an elite group considerably more Javanized and Westernized than the Indonesian population from which it arises. Nearly 75 percent of the Seskoad class of 1983 were from the island of Java, which accounts for not quite 62 percent of Indonesia's population. By religion, Christians also were rather overrepresented, accounting for more than 17 percent of the graduates, although only representing 5 percent of the population as a whole. At Seskoad the largest single block of instruction time is dedicated to "nation building," which includes a thorough indoctrination in the national ideology, Pancasila.⁵⁸ The great attraction of Pancasila for Suharto and the military, is as a bastion against efforts to establish an Islamic state. By accommodating all the major religions of Indonesia, it denies the Muslim claim of predominance.⁵⁹ The cornerstone of the military's support for Pancasila is the Sapta Marga (Sevenfold Way), recited daily, in which members of the armed forces promise to protect and defend Pancasila.

The religious nonspecificity of Pancasila is also very compatible with the abangan-Javanese background of most of the senior military officer corps. The important position of Commander of the Army Strategic Command (Komando Strategi Angkatan Darat--Kostrad), from which Suharto seized the presidency, is illustrative of the religious-cultural backgrounds of the military elite. Between 1965 and 1985, Suharto appointed to this post nine abangan Javanese, one Ambonese Christian, and three other non-Javanese officers of unknown religious background. On the other hand Suharto has used both santri and Christian members of the senior officer corps in his careful and constant manipulation of strings from the top. Both santri and Christian officers have been placed in key positions by Suharto with the secure knowledge that they

are unlikely to ever gain popularity, much less a power base, among the overwhelmingly Javanese abangan senior officer corps. The Minister of Defense post is illustrative. Personalities occupying this key position recently have included General Mohammad Andi Yussuf, a Buginese aristocrat and reportedly a devout Muslim, and his predecessor, General Maradean Panggabean, a Batak Protestant.⁶⁰ A third example is Suharto's appointment of General Murdani, a Eurasian Catholic, to the post of Commander-in-Chief of the Armed Forces. Murdani has several special qualifications for that position from Suharto's point of view. First, as Indonesia's "intelligence czar" for many years, Murdani reflects the importance of intelligence in the New Order regime. Second, Murdani is renowned both for his loyalty to Suharto and his hostility to political radicals of both left and right (in other words, communists and Muslim extremists).⁶¹ Third, although considered to be "the second most powerful man in Indonesia," Murdani's ethnic and religious background make him an unlikely successor to Suharto and, therefore, no threat.⁶²

Despite the Suharto regime's insistence on Javanese abangan predominance in the military leadership, the senior officer corps is not totally unaffected by the growth of Islamic revivalism. A case in point is the rise of the Commander of the Jakarta Military Command (KODAM Jaya), Major General Try Sutrisno. In the months following the September 1984 Tanjungpriok riots, Try made numerous well-publicized visits to various mosques in the Jakarta area to speak, lead prayers, and explain the government's positions on the disturbances and on Islam. Try was featured prominently on the front pages of the Indonesian newspapers at least three times in January 1985 at various mosques: praying, playing a ceremonial drum, and being kissed by an elderly Muslim woman.⁶³ Clearly, his image as a military leader who is also a devout Muslim is being used to improve the image of the military in general with Muslims. Some news accounts refer to him as Major General Haji Try Sutrisno, indicating that he has made the essential pilgrimage to Mecca. Clearly, also, Try's Muslim image has not hurt his career. In the 1985 reorganization of the Army, he retained his position as Commander of the very important Jakarta Military Command. The Antara (Indonesian government news agency) photo of the KODAM commanders' installation ceremony, featured in at least three Indonesian papers, focused on Army Chief of Staff General Rudini congratulating Try, with the other KODAM commanders fading into the background. Reportedly some of the "illegal pamphlets" that have circulated since Tanjungpriok have pointed to strains between Try and Murdani. Even if correct, Try, who served as Suharto's adjutant for five years (1974-78), will continue to enjoy strong support from the president.⁶⁴

Murdani, as a Catholic, has had to take a different tack in the military's campaign to win the hearts and minds of the Muslims. Unable to take part in actual religious services, the Armed Forces Commander spent considerable time in the months following the September riots speaking to groups of ulamas and other Muslim leaders at schools, universities, mosque dedications, and Muslim council meetings throughout the archipelago.

KODAM V Commander Major General Sularso, an abangan Javanese, recently promoted from the important East Java Army Command to Inspector-General, has taken a third tack in the military's image-boosting campaign. In early October 1984, Sularso told a group of ulamas that there was a movement afoot

by extremists groups to "stain the good name of Islam" and that Islamic teachings were being twisted in a campaign to criticize the government. He cited 15 such cases and expressed the hope that the ulamas would use their "great prestige" to counter such attacks. In April he revealed, again to a group of ulamas, the results of his investigation of the explosion of a bus enroute to Bali, which he said was the work of a Shi'ite fundamentalist Islamic group and connected it with the bombings of the Protestant seminary, the Catholic Church in Malang, and the Borobudur temple complex. Depicting the incidents as the work of extremists with possible foreign connections helps defuse possible anti-Muslim sentiments and demonstrates that the military government is continuing to make the distinction between extremists and other Muslims. Indonesia Reports editorialized in early 1985 that a successful conclusion of the security operation involving the Muslim terrorist incidents in East Java would do much to advance Sularso's reputation and career.⁶⁵ In June 1985 Sularso was indeed promoted, probably as a reward for dealing firmly, but sensitively, with the Muslim terrorist incidents in the region under his command.

f. Military Government Policy Toward Islam: Control

The Suharto regime's policy toward Islam in many ways closely resembles that of the Dutch colonial administrators. The architect of the earlier policy was a Dutch Islamic scholar, Christian Snouck Hugronje, who served as an advisor to the colonial government in Jakarta from 1890 to 1906. The main tenets of the earlier policy included a basic tolerance for Islamic religious life, coupled with repression of Muslim political aspirations. This dual approach of attempting to control Muslim political activities, while offering conciliatory measures in religious and social areas is closely adhered to by the Suharto regime.⁶⁶

After seizing power in 1965-66, consolidating his control over the military, and eradicating the Communists, Suharto moved next to bring the Muslim political leadership under control. First, through coercion and cooptation, the leadership of the once-powerful Islamic parties was brought under government control and the four parties forced to merge to form the PPP in 1973. Next, in 1978, Suharto appointed Lieutenant General Alamsyah as Minister of Religious Affairs, a post that had been held by Muslim leaders since independence. By this move the Muslims were deprived of any representation in the bureaucracy as well as control over a vast network of patronage positions, the zakat fitra (Muslim tithe) funds, and the haj system. By regulating pilgrimages to Mecca, the military government is able to exert some control over pan-Islamic influences on Indonesian Muslims. The Suharto regime has a dual purpose in its policy toward the Islamic Middle Eastern countries. On the one hand it attempts to stem the tide of radical Islamic influence from such countries as Iran and Libya brought by returning students and haj pilgrims. On the other hand, the Indonesian government works hard to present, for both domestic and international consumption, the image of a Muslim nation in solidarity with the rest of the Muslim world. Indonesia is an active member of the Organization of Islamic Conference (OIC) and, as a member of the Organization of Petroleum Exporting Countries (OPEC), it supports and adheres to OPEC guidelines.

In many ways the Suharto government has taken over the role of liaison with the pan-Islamic world conducted for centuries by Indonesia's Muslim leaders. As a government it is able to interact with the other Muslim nations in ways not open to Indonesian Muslim organizations, such as Muhammadiyah or Nahdatul Ulama. Furthermore, the government is careful to oversee any dealings between such organizations and foreign governments. For example, whenever the Saudi Arabian Government presents grants or other aid to groups such as Muhammadiyah, it is always in the presence of the current Minister of Religious Affairs, Munawir Syadzali. (Munawir, on such occasions sometimes makes some undiplomatic, but pointed comment, such as, "Aid from Saudi Arabia is always given in checks so it would be easy to control where the aid goes.")⁶⁷ The Indonesian Government's often-stated position on religious aid from Saudi Arabia is that it is welcome as long as it does not interfere with Indonesian domestic affairs. Much more closely watched are nongovernmental interactions with Iran. In October 1983, an Indonesian armed forces intelligence spokesman warned of a plot to overthrow the Indonesian Government involving an unnamed Middle Eastern country. A week later the Iranian charge d'affairs was summoned to the Indonesian Foreign Ministry and given a "strong warning" about the circulation of pamphlets hostile to the Indonesian and Saudi governments.⁶⁸

On the whole, relations between the Indonesian government and the pan-Islamic world in the past few years have been positive, including increased trade relations with both Iran and Saudi Arabia, establishment of an Arab-Indonesian Chamber of Commerce, visits by the Turkish and Saudi defense ministers, and a visit to Egypt by Indonesian Army Chief of Staff General Rudini. The Suharto government has also displayed solidarity with the Muslim world by hosting a conference on Palestine, making assorted anti-Israel statements, and refusing to host the International Parliamentary Union (IPU) meeting in 1984, rather than accept an Israeli delegation. While all of these activities may be viewed as conciliatory toward Indonesia's Muslims, they also underline the Suharto regime's intention to establish its credentials as a leader of the nonaligned nations, as well as regulate any substantive contacts with the pan-Islamic world.

The cornerstone, however, of Suharto's Muslim control policy is Pancasila. By the government's support for five official Indonesian religions, it effectively denies the Muslim hope of Indonesia's becoming an Islamic state. Five social organization bills passed by the Indonesian Parliament in the first half of 1985 have effectively guaranteed Pancasila's place as the national ideology, at least for the life of the current regime. Under the new legislation, all political parties must espouse Pancasila as their basic principle and reflect it in their election symbols. One of the bills, passed on 1 March, states that any amendment to the constitution must be approved by 90 percent of the voters in a national referendum, thus effectively preventing any attempt at removing Pancasila from the constitution. The last of the controversial bills to be passed (in June 1985) requires all mass organizations, including religious groups, to adopt Pancasila as their sole guiding principle. The bill was resisted by both Christian and Muslim organizations, who voiced fears about Pancasila replacing religion or being made into a religion. Most controversial, however, is the provision in the law giving the government power to freeze and dissolve social organizations that disturb public order and security, or otherwise fail to

live up to Pancasila principles. Both Muhammadiyah and the HMI were quite vocal in their objections; all for naught, however. The leaderships of both organizations have agreed to adopt Pancasila as their sole principle, despite statements to the contrary over the two previous years.

The early 1985 debate on the five bills, which had been pending for two years, was perfectly timed to coincide with the executions of several Muslim and PKI condemned prisoners and the arrest and trials of a number of Muslim dissidents accused of involvement in terrorist bombings following the Tanjungpriok riots. The effect was not lost on the world community (which expressed shock and dismay at the executions) nor on the Indonesian populace. Among those arrested for involvement in the Bank Central Asia bombings were retired Lieutenant General H.R. Dharsono and former Indonesian Minister of Industry H. M. Sanusi, both members of a retired senior military officers group critical of the Suharto government since the late 1970s.⁶⁹ Sanusi was sentenced in May to 19 years in prison; the prosecution had initially called for the death penalty. Dharsono, a former secretary-general of ASEAN, was finally brought to trial in August 1985. The military regime also displayed toughness in putting down the Tanjungpriok riots. Government casualty figures of 19 dead are doubled by most sources. Military and bureaucratic leaders frequently issue warnings that raise the spectre of radicalism on both the left and right (the PKI and extremist Muslim groups.) By its tough response to Muslim dissidence and dogged efforts to establish Pancasila as the national ideology, the Suharto regime has demonstrated its determination to depoliticize Islam.

g. Military Government Policy Toward Islam: Conciliation

As with the Dutch colonial policy toward Islam, there is another side to Suharto's Muslim policy, which extends support for the religious and social goals of Islam. The key element in this policy is keeping the lines of communication open between the military and Muslim leaders and activists. In August 1983 a Social Communication Team (KOMSOS) composed of military leaders and Muslim scholars was formed.⁷⁰ Previously, some of the regional military leaders had already formed such groups locally in an effort to stay in touch with influential kiyais and their volatile followers. Following the September 1984 riots, the military stepped up its efforts to increase communication with Muslim leaders throughout the country. Top generals and bureaucrats, all carrying the same message, visited mosques and pesantrens throughout the archipelago. The message was:

- o the government sees the September riot and post-riot terrorism as the work of a few Muslim extremists;
- o the government will not retaliate by limiting dakwah (missionary) activities or requiring permits for speeches or gatherings;
- o the government expects the ulamas and kiyais to be "on guard" against radical Muslim influences that attempt to use Islam to overthrow the government.

As General Try told a Muslim group in Jakarta, propagating religion and even talking politics in the mosque is all right, but "the language must be good and the heart must be clean."⁷¹

The second element in Suharto's approach to the religious and social aspects of Islam is accession to certain nonpolitical Muslim demands. Examples of such concessions made in the last few years include: extending the time allotted to religious education in the public schools; increasing Islamic radio and TV programming; establishing prayer rooms in public buildings; urging manufacturers to label as halal food acceptable for Muslim consumption; banning importation of non-halal beef; and destruction of certain textbooks on Pancasila considered to be offensive to Islam.

The third element in the policy is positive assistance to Muslims and Muslim groups by both the military and the bureaucracy. Military assistance includes the Manunggal program in which military personnel spend several weeks in villages each year constructing trails, rehabilitating buildings, and so forth. In November 1984, General Murdani was visited by an East Javan Muslim delegation that had come to thank him for donating artesian wells to pesantrens in their area.⁷² Later that same month, under another program, Religious Affairs Minister Munawir announced that the government will provide \$9 million in 1984-85 to rehabilitate mosques throughout Indonesia. The funds were collected from donations by civil servants and members of the armed forces to the Pancasila Muslim Charity Foundation (Yayasan Amal Bakhti Muslim Pancasila, YABMP), which is headed by President Suharto.⁷³

These three elements of Suharto's positive approach to Islam--communication with and cooptation of Muslim leaders, accession to nonessential demands, and charitable assistance--are all carried on in a highly-visible, well-publicized fashion. The front pages of the Indonesian press continually feature articles on such activities, complete with photos of Suharto, top military leaders, and government officials (or their wives) receiving Muslim delegations, attending dedications of donated mosques, visiting Islamic schools, etc. Much less well-covered are news stories dealing with the other side of the regime's Islamic policy, such as arrests, trials, executions, or even terrorist activities. The emphasis is definitely on accentuating the positive.

h. Outlook

Indonesia's Muslim problem intensified in mid-1985, largely because of the Suharto regime's insistence on passing the five social organization bills. The general unpopularity of the final bill (passed on 1 June), which regulates social organizations, was indicated by the fact that only 55 percent of the members of the Indonesian parliament were present when the bill was passed by acclamation. Young Muslims were totally disillusioned by the acceptance of Pancasila as the sole guiding principle by the leaderships of the NU, Muhammadiyah, HMI, and other Muslim organizations. There will certainly be bitter debates (and there may be incidents) when these organizations hold their national congresses, during which they will be expected to amend their constitutions to enshrine the state creed. Although nothing has happened on the order of the Tanjungpriok riots, 1985 has already seen its share of bombings, arson, and other violence. Thousands of retired soldiers were reportedly being hired to guard Sumatra's agricultural estates and forest areas, where a rash of fires broke out in June.

The Suharto regime's determination to "see it through" on the Pancasila issue, no matter what the cost, was demonstrated by a get-tough policy in mid-1985. In June, subversion trials involving Muslim activists and extremists took place all across Java--in Jakarta, Bandung, Yogyakarta, Surabaya, and Malang. There was also a crackdown on Muslim preachers during the Ramadhan month, including the monitoring of sermons by security police and the detention and interrogation of at least two preachers in the Jakarta area.⁷⁴ The military government will no doubt be able to keep the lid on its Muslim problems for the time being. But the current regime is sowing problems that will be reaped by a new leadership. The year 1985 will probably be recalled as the watershed year, when the balance of power (except at the highest levels) finally tipped from the Generation of '45 to the new generation of Indonesia's military leaders. As a result of the 1985 reorganization promotions, the younger generation has finally taken control (except the top spot) of Army headquarters, as well as the 10 new regional military commands. It is not clear yet whether the younger generation (under a successor to Suharto) will deal any differently with its Muslim problems. There is a clue, however, in the statement of one observer discussing the Army's showpiece santri Muslim: "Try Sutrisno, despite his genuine devout Muslim credentials, has implemented one of the largest intimidation exercises against Muslim preachers in the New Order era."⁷⁵

4. SINGAPORE

a. Government/Muslim Relations

Singapore's Muslim population numbers about 350,000, or 15 percent of its total inhabitants. Of these, about 300,000 are Malay, mostly originating from the Malay Peninsula, but also including about 35,000 immigrants from Indonesia. The remaining 50,000 Muslims are mostly Indian or Pakistani, with about 1,000 Chinese Muslims and 5,000 Arabs. This last group, fifth- or sixth-generation descendants of traders from the southern Arabian Peninsula, represent the elite of Singapore's Muslim community. They are often members of wealthy and powerful families, who bear the family name or title "Sayed," indicating a supposed kinship to the Prophet Mohammed. In addition to being economically dominant, the Arab, Pakistani, and Indian Malays tend to control the major traditional Muslim organizations.

At the bottom of the economy, in terms of both Muslim and overall Singapore population, are the Malay Muslims. It was among this economically, socially, and educationally disadvantaged group that the message of Islamic reformism of the early 20th century fell upon fertile ground. The major reformist organizations, such as Muhammadiyah, were organized and led by Malays or immigrant Indonesians. By the mid-20th century, however, the influence of these organizations had dwindled, their membership attracting only 1 to 2 percent of the Malay population. The Islamic revivalist movement beginning in the late 1960s has not had as much impact in Singapore as in neighboring Malaysia and Indonesia.⁷⁶

Part of the reason for this is the tight watch the government keeps over any such movement. Under the Registration of Societies Act, for example, any organization or group of 10 or more people must register; those that do not are considered illegal societies. Under this law, the government can

refuse to register societies, or can dissolve them at will. Another piece of legislation, the Administration of Muslim Law Act, enables the Singapore government to simultaneously control and promote Islam. Under this law, the Muslim Religious Council of Singapore (Majlis Ugama Islam Singapore, MUIS) was established in 1968 as the official liaison between the government and the Muslim community. Money collected from Muslims through the fitrah (tithe) and the Mosque Building Fund is channeled back through MUIS for welfare programs, student scholarships, and mosque building and maintenance. For example, nine new mosques were to be added by 1986 to the 82 mosques existing in Singapore in 1982. MUIS has also administered the haj (pilgrimage to Mecca) since 1975, thus exercising some control and surveillance of Singaporean Muslim contacts with the Middle East. In its usual businessmanlike approach to foreign relations, however, the Singapore Government has allowed trade with both Saudi Arabia and Iran to flourish and expand in the 1980s.⁷⁷

Also under the Administration of Muslim Law Act, a Syariah Court was established, with jurisdiction over disputes relating to marriage, divorce, and inheritance in which all parties are Muslim. The High Court (a division of the Supreme Court), however, retains overriding jurisdiction.⁷⁸

b. Security Environment

Since the 1964 riots, in which 40 people were killed and 500 injured, Prime Minister Lee Kuan Yew's government has kept a close watch for possible racial-religious strife. The communal tension led in August 1965 to Singapore's departure from Malaysia (formed in 1963 as a federation of Malaya, Singapore, Sabah, and Sarawak). The cause of the riots, according to the Singapore Government, was a sustained campaign in a Malay-language newspaper alleging the suppression of the rights of the Malay-Muslim minority in Singapore by the Chinese majority.⁷⁹

The most recent threat of religious violence occurred in 1982 when 10 Muslim fundamentalists were arrested under the Internal Security Act (ISA). The 10, identified as members of an extremist organization known as the Organisasi Pembebasan Rakyat Singapura (Singapore People's Liberation Organization, SPLO), were alleged to have plotted the armed overthrow of the government. Five of the 10 were eventually convicted and jailed for 2 to 4 years for attempted distribution of seditious pamphlets at a gathering at the National Stadium in honor of the Prophet Mohammed's birthday. The SPLO pamphlets reportedly stated,

"It is the duty of every Muslim to protect the morality of Islam by whatever means. True Islam does not fear death. Imbibe a political spirit among our people to crush the suppressive policies of the PAP fascists."

The ISA, passed in 1963, gives the government the power to arrest and detain without charge or trial anyone "acting in a manner prejudicial to Singapore." The Lee government has used it frequently against political adversaries, but it is also a handy weapon to use against Islamic extremists or activists.⁸⁰

c. Outlook

Singapore will continue to closely monitor any form of Muslim extremism or activism, while trying to maintain good relations with neighboring Malaysia and Indonesia. This is not hard to do at the top level, since the elites of all three countries are committed to the establishment of modern, prosperous, secular states.

5. BRUNEI

a. Background

Following the fall of Malacca to the Portuguese in 1511, many Muslim merchants transferred their headquarters to Brunei on Borneo's northern coast, which became a center for the spread of Islam. By the late 16th century Sultan Bolkiah, founder of the present ruling house of Brunei, had established hegemony as far north as Manila and over all of northern Borneo. In the following centuries, the sultanate was chipped away by Spanish invaders, the competing Sulu sultanate, and British adventurers until it reached its present size of 5,800 square kilometers (2,226 square miles), surrounded on three sides by the Malaysian state of Sarawak.⁸¹

On declaring independence from Britain on 1 January 1984, Brunei became Southeast Asia's most Islamicized country. Islam, the religion of 60 percent of the population (which totals 200,000) is also the state religion, although other religions (chiefly Buddhism) are freely tolerated. On the whole, Brunei's Muslims are the most orthodox in Southeast Asia, and the government does much to encourage adherence to Islam. The powerful Religious Affairs Department oversees more than 100 Islamic schools and four Arabic schools in the country. Islamization of Brunei's non-Muslim population is also a government goal, with an average of 230 converts made by sultanate-sponsored missionary efforts each year. Muslims also receive special government benefits, such as money to build homes or to help finance pilgrimages to Mecca. Religious radio programming, such as Qur'an reading, has been increased in recent years.⁸²

In 1983 the reigning sultan, Sir Muda Hassanal Bolkiah, sent his chief minister to Saudi Arabia to study that country's implementation of Islamic law. Soon thereafter Brunei adopted strict Islamic social legislation, including bans on public consumption of alcohol and mixed bathing (except at a few international hotels) and a ban on Muslims eating in restaurants unless they are owned and operated by Muslims and serve food that is prepared in accordance with Islamic laws. Women were also encouraged to appear in public only in clothing with long sleeves, high necks, and long skirts. A very active special religious police force enforces the various Islamic laws and Islamic courts reportedly are growing more powerful.⁸³

The new nation of Brunei has moved quickly to take its place in both the family of nations and the Islamic world. Within the first year of its independence, the sultanate joined the United Nations, ASEAN, the Commonwealth, the Organization of Islamic Conference (OIC), and the World Council for Mosques, and was reported to be considering joining OPEC.⁸⁴ Brunei has received some pressure for increased Islamization from Middle Eastern Muslim

countries. On returning from a visit to that part of the world in late 1984, Brunei's State Mufti (Islamic judge) denounced Lions Clubs, Rotary Clubs, and the Freemasons as infidel, Zionist organizations, thus setting off a rush of resignations by Muslim Rotarians in the Brunei capital, Bandar Seri Begawan. Interestingly, when Brunei joined the World Mosque Council, the secretary general of that organization presented the Brunei Mosque Council a \$10,000 check for its dakwah (missionary) activities.⁸⁵ Considering Brunei's wealth, the gesture appeared to be more of a pointed reminder to the sultanate of its Islamic responsibilities rather than financial assistance. Brunei, wealthy and self-sufficient in oil and gas, is likely to be beyond such pressures, however. The sultanate is particularly not susceptible to Iranian influence. Shi'ite Muslims are seldom even allowed in the country, and newscasters of the government-controlled radio and television stations are reportedly reminded that "Brunei does not consider Iran to be a Muslim country."⁸⁶

b. Military/Security Outlook

It is not surprising that Brunei's absolute monarchy prefers to identify with Saudi Arabia rather than revolutionary Iran. Closer to home, Brunei is less friendly with its Muslim neighbors, Malaysia and Indonesia, than it is with Singapore--again with good reason. Both Malaysia and Indonesia gave assistance to leaders of the 1962 insurrection, which was led by members of the Partai Rakyat Brunei (Brunei People's Party, PRB). Since that time there has been a state of emergency in force (renewed every 2 years) and the leaders of the revolt are either still in jail or living in Indonesia or Malaysia. The PRB and all other political parties were banned following the insurrection. In July 1985, formation of a new party was announced. The Partai Kebangsaan Demokratik Brunei (Brunei National Democratic Party, BNDP) was registered on 30 May 1985 and will be officially launched in September. The party, formed by a group of about 50 Malay businessmen, states it will loyally support the Malay Islamic monarchy and Brunei's Islamic way of life. BNDP Deputy Secretary General Awang Zainuddin, a former police official, stated that the party would not seek immediate radical changes to the system of government.⁸⁷

Under the new government, the sultan and his family hold all the major cabinet posts: Sultan Bolkiah is Prime Minister, Home Minister, and Finance Minister; one brother is Foreign Minister and another brother is Minister of Culture, Youth, and Sports; the sultan's father, Sir Muda Omar Ali Saifuddin, (the former sultan) is the Minister of Defense. Defense and internal security are a top priority, accounting for 30 percent of the budget. The 3,200-man Royal Brunei Armed Forces (RBAF) comprises two army battalions, a small naval arm, and an air wing, all supplied with the latest equipment. Formerly known as the Royal Brunei Malay Regiment, the RBAF is led by 250 officers, who mostly come from well-off, aristocratic Malay Muslim families loyal to the sultan.

For two reasons the Brunei sultanate has stronger defense ties with the non-Muslim world than it does with its Muslim neighbors, Malaysia and Indonesia. First, the royal family recognizes that there are some among its subjects who consider hereditary kingship anti-Islamic. Second, both Malaysia and Indonesia have at times had designs on the wealthy sultanate. Some observers still predict that Brunei will eventually become part of Malaysia.

The royal family would prefer to forestall that as long as possible. Accordingly, before independence, Sultan Bolkiah was able to convince the British to retain their 1,000 man battalion of Gurkha Rifles in the oilfield area for at least 5 years. The unit is financed by Brunei but under British command. Under Bruneian control, however, is the 900-man Gurkha Reserve Unit, made up of retired Gurkhas and led by retired British officers recruited by the sultan to guard the royal family, palaces, and major government buildings. Another military presence in the tiny sultanate are the 600 or so Singapore Armed Forces troops training at any given time at the Lakiun jungle camp in Temburong district. Singapore has also helped train Brunei military officers, as has Britain. In September 1984, Australia announced that it would train two RBAF infantry companies in jungle warfare at its Canungra training center in Queensland, as part of a move to increase military cooperation between the two countries.⁸⁸ These close defense ties with non-Muslim countries and the presence of about 5,000 non-Muslim troops in the sultanate serve as a possible counter-weight to either over-solicitous Muslim neighbors or Islamic pressures from within.

6. THAILAND

a. Background of Thai-Muslim Insurgency

Muslims, numbering about 1.5 million, make up about 3 percent of the population of Thailand. In the four southern provinces of Pattani, Yala, Narathiwat, and Satun, however, they constitute 70 percent of the population. The problem of integration of this Muslim region with Buddhist Thailand dates from the 13th century when the Thai kingdom of Sukhothai claimed the southern Muslim sultanates as vassals. In 1909, over the heads of the local sultans, the British in Malaya and the Siamese government in Bangkok agreed to a demarcation of the border officially recognizing the four southern provinces as part of Siam (later Thailand) and the four Malay states of Perlis, Kedah, Kelantan, and Trengganu as the Unfederated Malay States under British control. By this agreement, the Thai Muslims, who are ethnically Malay, were cut off from their ethnic and religious kin to the south. A Siamese-Thai government policy of forced integration was applied sporadically throughout the first half of the 20th century, with little result. Although the Thai language and secular schooling were the main emphasis of the central government's efforts in the south, by the 1960s only about 30 percent of the Thai-Muslims could speak Thai and most students left the government school system after lower primary school.⁸⁹

Resistance to rule from Bangkok grew during this period and numerous groups emerged, espousing either autonomy within Thailand, formation of a separate nation, or merger with Malaya (Malaysia) to the south. The three main groups, all favoring separatism, are the Pattani United Liberation Organization (PULO), the Barisan Revolusi Nasional (National Revolutionary Front, BRN), and the Barisan Nasional Pembebasan Pattani (Pattani National Liberation Front, BNPP). The oldest of these, the BNPP, was formerly led by members of the royal family of the former Pattani sultanate, but its numbers have dwindled to insignificance. The BRN, with headquarters in Kelantan state (Malaysia), is reportedly small but active. The largest and most important separatist group is PULO, with a fighting strength of perhaps 600. Some of these guerrillas have received their training in jungle camps run by Thai

Muslims who formerly served with the Royal Thai Army. Others have reportedly been trained abroad. PULO receives some financial support from Malaysian sympathizers and larger amounts from groups based in Libya and Syria. Separatist resistance efforts have consisted mainly of ambushes of military and police patrols, kidnappings, demonstrations, and attacks on government installations. Weapons are captured from Thai military forces or smuggled in from black-market sources elsewhere.⁹⁰

b. Government/Military Response

In recent years, the government in Bangkok has developed a somewhat more enlightened policy toward the people in its southern provinces, if not toward the separatists. The policy, in theory at least, includes:

- a more tolerant view of Muslim religious practices and use of the Malay language;
- promotion of Muslim bureaucrats to high-level positions in the southern area;
- training in Malay Muslim culture for Thai Buddhist officials assigned to the region; and
- provision of more education opportunities for Muslims, and a program to bolster the economy of the south, in general.

At the same time the Thai Government has hardened its stance toward the separatists by bolstering security forces in the southern region.⁹¹ Intelligence efforts have increased and both PULO and the BRN are closely monitored and reportedly infiltrated by the Royal Thai Police. Much of the responsibility for fighting Muslim insurgency falls on two groups. The Border Patrol Police (BPP) in the south divides its efforts between controlling PULO and keeping an eye on the activities of the Communist Party of Malaya (CPM), which has sanctuaries in Thai border towns. Since the late 1970s, the Thai army has replaced its regular army units engaged in counterinsurgency (COIN) operations with paramilitary ranger units, composed of locally-recruited irregulars specially trained in guerrilla tactics. The BPP and the Rangers are supported in this effort by the Royal Thai Air Force, which maintains a COIN support squadron stationed near the Thai-Malaysian border.⁹²

c. Outlook

The Muslim separatist movement is low on the list of Thailand's problems. Whether it will ever require greater attention depends on several factors. The Thai Muslims of southern Thailand, although somewhat in the backwaters of the Muslim world, have also been affected by the rising tide of Islamic revivalism. A large number of Muslim students from the southern provinces are attending universities in the Middle East and returning to their homes to teach in Islamic schools in the south or work for Muslim associations or journals in Bangkok.⁹³ Thai Muslim workers who go to the Middle East are also exposed not only to Islamic fundamentalist influences but to coercion by PULO members. In May 1985 Saudi Arabia deported more than 900 Thais who were offered jobs and housing in that country in return for joining PULO, according

to a statement by Major General Thamnu Phutphat, Chief of Staff of the Fourth (southern) Army Region. General Thamnu's report did not state what action was taken against the deported workers on their return home. Nor is it clear what, if any, influence PULO has with workers for whom it finds jobs.⁹⁴

Thailand's success in dealing with its Muslim problem depends also, in part, on Malaysia. If Islamic fundamentalism were to get out of control in that country, the effects would be likely to spill across the border. Insurgent activity on both sides of the border is a sore point between the two countries. The problem is that Thailand would like more cooperation from Malaysia in its efforts to control PULO and the other Muslim separatist groups, who receive support and sanctuary in northern Malaysia. The Malaysian Government is somewhat reluctant to be involved in policing Muslims because of the ammunition such action provides the opposition Muslim party, Pas. Malaysia, on the other hand, would like Thailand to cooperate in its efforts to control the CPM, which has sanctuaries across the border in Thailand. The Thais have helped Malaysia somewhat on this in the past, but because of their improving relations with China are more reluctant to do so now. As an alternative, 4th Army Commander Lieutenant General Wanchai Chitchamnong reported that informal truce negotiations were underway between the CPM guerrillas in Thailand and the Thai army. He stated that if the guerrillas would lay down their arms unconditionally, they would be guaranteed protection and given land to lead a normal life. In return, Thailand is seeking to amend the existing joint border cooperation agreement between the two countries to commit Malaysia to helping suppress the Thai Muslim separatists, according to 4th Army Deputy Commander Major General Panya Singsakda. The current agreement only covers the CPM insurgents.⁹⁵ Malaysia until now has resisted all attempts to review the terms of the agreement to include the Muslim separatists as a common enemy. However, recent problems in Sabah and Sarawak have made the Mahathir government a little more nervous about separatist movements anywhere.

7. PHILIPPINES

a. Background of the Insurgency

Philippine Muslims, numbering about 2 million (4 percent of the total population) compose about 33 percent of the population of the 13 southernmost provinces of the Philippines. This area, including southern and western Mindanao, southern Palawan, and the Sulu Archipelago, was converted to Islam beginning in the 14th century and eventually divided into several Muslim sultanates, one of which, the sultanate of Sulu, also included parts of northern Borneo. The Moros, as they were named by the Spanish after the Moors who conquered Spain, resisted three centuries of Spanish efforts to conquer and integrate them with the rest of the Philippines. US Army troops managed to more or less subdue the region by about 1914, although Muslim leaders continued to petition for independence.

Following Philippine independence in 1946, the government relocated hundreds of thousands of Christian Filipinos to the less densely populated Muslim areas of Mindanao. The Moro National Liberation Front (MNLF), formed in 1969 to work for an independent Moro nation, became a rallying point for Muslim frustration and anger when the Marcos government declared martial law in 1972. The civil war that raged until the late 1970s between the MNLF and

the Philippine armed forces left 50,000 dead and 120,000 Moros living as refugees in Sabah.⁹⁶ At the height of the rebellion 70 to 80 percent of the country's armed forces were tied down fighting the MNLF, which fielded a force of at least 30,000.

b. Foreign Support for the MNLF

Following the 1972 declaration of martial law the MNLF, led by its founder Nur Misuari, was successful in uniting the disaffected Muslim population and gaining control of large sections of the Mindanao countryside and the Sulu Archipelago. Furthermore, the MNLF was able to win considerable support for its cause in the international Islamic world, including Malaysia, Libya, Saudi Arabia, and Iran. Money and arms from Libya and other countries were reportedly channeled through Sabah, especially during the chief ministership of Tun Mustapha Harun. About 120,000 Philippine Muslim refugees were given asylum in Malaysia (mostly Sabah) during this period.⁹⁷ Misuari also was able to win support for an official recognition of his group from the Conference of Islamic Foreign Ministers of the OIC. On December 1976, the Marcos government was pressured, by the rising cost of the insurgency and the threat of a severed oil supply, into negotiating with the MNLF. The Tripoli Accord, negotiated by Libya, Saudi Arabia, and other representatives of the OIC, provided for a ceasefire, which broke down within a year. The major area of discord between the Philippine Government and the MNLF was over the implementation of autonomous government for the 13 southern provinces promised by Marcos.⁹⁸

c. Factionalism Within the MNLF

By the early 1980s, a combination of factors had brought the insurgency pretty much under control. MNLF troop strength had dwindled to perhaps 6,000 to 7,000, and the Philippine military units in the Muslim areas were reduced accordingly. The 14 battalions once stationed in Jolo, for example were down to three in 1984. The three battalions that were stationed in Tawi-Tawi, the island chain province that stretches to within 35 kilometers of Sabah, had been reduced to one marine battalion by 1984. This was fortunate timing for the Philippine military, which by 1983 had become increasingly involved in fighting the much more widespread and potentially dangerous insurgency of the communist-led New People's Army (NPA).⁹⁹

A major factor in the demise of the Muslim insurgency was disunity within the movement itself. Soon after the breakdown of the Tripoli Accord ceasefire, the MNLF split into a number of factions, mainly along the lines of the four major Moro tribal groups: Tausug, Samal, Maguindanao, and Maranao. As well as tribal differences, the major factions were divided on goals. Nur Misuari's faction, following the breakdown of the Tripoli Accord, escalated its goal to total separatism. Two other groups led by former vice chairmen Hashim Salamat and Dimas Pundato both favor autonomy for a Moro state within the Philippine nation under the Tripoli Accord. The leadership of all of these factions is based abroad in Syria, Iran, Saudi Arabia, Egypt, Malaysia, or Pakistan.¹⁰⁰ Misuari still leads the MNLF from Syria and Iran.

In April 1985 Misuari, a former Marxist, was accused by Philippine-based MNLF leaders of consorting with the communist NPA.¹⁰¹ In a White Paper published in May 1985, the Marcos government claimed to have blocked a joint

action of the NPA and MNLF to create nationwide disturbances in 1980. This alleged joint terrorist action never came off "because of the alertness of the Philippines armed forces intelligence." The White Paper details further efforts at cooperation, which eventually ended in hostilities between the two "incompatible" groups.¹⁰² In early 1985, there were conflicting reports that the NPA and the MNLF were locked in combat with each other in the Davao area of southeastern Mindanao, and, at the same time, attempting to link up with each other to fight the government forces in the Sulu Archipelago. The degree of cooperation or conflict between the MNLF and the NPA seems to depend largely on the decisions of local commanders.

d. Government/Military Response to MNLF

The other major factor that led to the decline of the Muslim movement was the government/military response to the insurgency. The Marcos government tripled its armed forces between 1972 and 1980, assigning roughly 75 percent of them to the Muslim areas. Realizing that a purely military solution was unlikely, the government and the military instituted a number of joint programs and reforms. One of the most successful of these was the reconciliation program, administered by the Philippine Constabulary/Integrated National Police (PC/INP), under which more than 10,000 Moro soldiers rallied to the government through a combination of amnesties, bounties, and other incentives. The military command was also able to negotiate the surrender of a number of members of the top MNLF leadership, many of whom were coopted into the local government. Attempts to increase the number of military recruits from the Muslim areas has been unsuccessful, however, and Moros continue to be under-represented, especially in the officer corps. In dealing with the civilian population, the PC/INP created an Office of Muslim Affairs (OMA) to coordinate economic welfare and development programs for Muslims. Under one such program the Philippine armed forces became involved in sponsoring Muslim pilgrimages to Mecca.¹⁰³ Efforts were also made to improve the image of the military, extremely poor from centuries of armed occupation of the area, by tightening troop discipline and punishing those caught abusing the civilian population. Some commanders known for tolerating or participating in such abuses were replaced. These and other reforms were stipulated under the Tripoli Agreement.¹⁰⁴

e. Current Situation and Outlook

In early 1985, Philippine military sources claimed that thousands of newly-trained Muslim guerrillas recently had landed on Jolo and Mindanao from training bases in Sabah.¹⁰⁵ In February and March there were reports of "pitched battles" and "search and destroy operations" by government forces. Following this campaign, acting military chief Lieutenant General Fidel Ramos reported on television that the MNLF had lost its ability to launch large-scale attacks against the Philippine armed forces. The government, he stated, has neutralized the MNLF through the use of military power and socio-economic development, thus persuading thousands of MNLF leaders and supporters to surrender.¹⁰⁶

The Muslim insurgency in the southern Philippines, although in decline, is still viable. Conservative estimates of the movement's strength say there are 5,000 full-time Muslim guerrillas and another 10,000

irregulars--still a force to be reckoned with. Well-trained, well-armed, well-organized, familiar with the terrain, and possessing effective communications and intelligence systems, a mass base, and continuing foreign material and moral support--the MNLF is still quite capable of harassing the military, keeping a large number of troops on alert, and preventing the return of peace and order to the southern islands.¹⁰⁷ At the present time the Muslim movement is too weakened by surrenders and factionalism to mount any real threat to the government. The major factions are divided both along tribal lines and the question of autonomy versus separatism. A third divisive factor that seems to be growing in importance is the degree of adherence to Islam. Most Philippine Muslims, although fierce in the defense of their right to be Muslim, have been either somewhat nominal in their practice, or have practiced a form of Islam thoroughly intermingled with other religious and cultural customs. Recently, however, both of the breakaway MNLF factions led by Salamat and Pundato have described themselves as fundamentalist or reformist. Cotabato, where the Salamat faction is based, is a center of Islamic resurgence that reportedly is spreading throughout Moroland. The dakwah movement is much in evidence. Whether fundamentalist Islam could become a unifying force among the various factions is not clear. Some members of the Bangsa Moro Army (BMA), the military arm of the MNLF, call themselves mujahidin (holy warriors) and refer to their struggle as a jihad (holy war).¹⁰⁸ Evidence of widespread Islamic revival in the southern Philippines would probably restore the flow of foreign materiel support from the Middle East, which has dwindled somewhat in recent years. The MNLF also may take advantage of the deployment of Philippine government troops northward to NPA hotspots in the Visayas and Luzon, although they have not done so as yet. The decrease in attacks on government troops in recent years can be attributed both to lowered capability of the MNLF and decreased provocation attendant on the reduction of troop levels.

Not since the late 1970s has the Marcos government appeared to be working as hard at a solution to the Moro problem. The increased incentive comes mainly from the growing danger of the NPA insurgency. The Philippine armed forces are weary of being tied down with the Muslim war in the south, especially when troops are increasingly needed elsewhere. Economic pressure is the other main impetus for reaching a solution in the south. Aside from the cost of fighting two insurgencies simultaneously, there is the prospect of multinational businesses pulling out of Mindanao under increasing harassment by the MNLF. There is also the possibility of an oil embargo on the Philippines by oil-producing Islamic countries in sympathy with the Muslims. Both Iran and Saudi Arabia have imposed embargos in recent years. The Marcos government since 1984 has appeared to be at least addressing all aspects of the problem. The spring 1985 offensive in the Jolo area was an attempt to prevent the return of the MNLF to its former strength. On the positive side the military has attempted to improve its image in the Muslim south. Under one program, recently announced by the commander of the First Infantry Division, Brigadier General Mariano G. Miranda, free adult classes, including reading, writing, arithmetic, and Arabic are being taught by military personnel in the Jolo area.¹⁰⁹ Also on the positive side, the Marcos government has continued its program of inducing MNLF leaders to surrender with their troops through offers of amnesty, land, training, and the right to retain their weapons. The coopted leaders often serve as a liaison between the government and the Muslim community. Attempts also are made to curry favor with imams (Muslim prayer leaders) in order to gain their support in the

campaign to "prevent the spread of the communist menace in the Muslim regions."¹¹⁰ In April 1985, Marcos announced the creation of a Shariah court to adjudicate civil suits between Filipino Muslims. At the same time, he announced the expansion of the curriculum of the University of the Philippines Institute of Islamic Studies.¹¹¹ Also that month the president hosted the secretary general of the Muslim World League (Rabithah) and stated he would enlist the aid of Rabithah and the OIC to reopen negotiations on the Tripoli Accord.¹¹²

Middle East pressure on the Marcos government's Muslim policy was demonstrated in March when King Fahd of Saudi Arabia assured the Philippine Government that the National Commercial Bank of Saudi Arabia would support the Philippine economic recovery package being prepared by the country's creditor banks. The king also commented on the situation in the southern Philippines, stating that he hoped the government would develop and utilize all the potentialities of the region for the benefit and welfare of its people.¹¹³ In July 1985, the Marcos government also extended the carrot to Malaysia on the Sabah issue. Philippine Foreign Minister Pacifico Castro stated in an interview that his government was holding "high-level talks" with Kuala Lumpur, with a view to dropping Manila's 23-year-old claim to Sabah.¹¹⁴ Although Malaysia officially states that the matter is nonnegotiable, the Philippines undoubtedly hopes for some guarantee that Sabah will no longer be used as a training base or supply conduit for the MNLF. All of the above efforts indicate that the Marcos government puts a high priority on solving its Muslim problem, if only so it can concentrate on the much larger problem of the NPA insurgency.

8. CONCLUSION

It is unlikely that there will be any Khomeini-style revolutions or new states formed by Muslim separatist movements among the ASEAN countries in the foreseeable future. However, looking at the problem of Islamic resurgence in Southeast Asia from a second-to-the-worst-case perspective, three possible consequences can be envisioned:

- an increase in terrorist activity;
- outbreaks of communal violence, particularly between Muslims and Chinese; and
- a breakup or significant weakening of the ASEAN alliance.

The factors that contribute most heavily to a climate in which expanded Muslim terrorist activity or outbreaks of communal violence are likely, include:

- an increase of suppression of Muslim groups by the ASEAN governments;
- failure of ASEAN governments to recognize the legitimate religious aspirations of Muslims;
- perception by the Chinese communities of a growing Islamization of the societies in which they live; and
- a significant downturn in the economies of the various countries.

Of all these factors, a sudden worsening of the ASEAN economies is the catalyst most likely to precipitate either Muslim violence or communal unrest. Religious and political movements often find their most devoted adherents among the economically disenfranchised. The Muslims of Thailand, Singapore, and the Philippines all rank at the bottom rung of the economic ladder of their respective countries. Malay and Indonesian Muslims, the bumiputera (sons of the soil) of Malaysia, Brunei, and Indonesia, also largely feel they are economically disadvantaged when compared to other ethnic groups, particularly the Chinese.

As for the third possible consequence of Islamic resurgence--the breakup of ASEAN--Malaysia holds the key. Just as in the heyday of Malacca, Malaysia (Malaya) is once again the center of Muslim influence. Of all the ASEAN nations, it has been the most affected by the dakwah movement, the main vehicle for the diffusion of Islamic fundamentalism. From Malaysia, the dakwah movement has spread throughout the ASEAN countries. More serious, however, has been Malaysia's involvement in the Muslim insurgencies of its neighbors. Thai and Philippine insurgents continue to find sanctuary in Malaysia. Malaysian territory has also served both as a training camp and as a conduit for aid and supplies for both PULO and the MNLF and other smaller groups, both with and without official government knowledge and support. Admittedly, Malaysia is not the only ASEAN country to indulge in this kind of action. Thailand has consistently allowed the CPM to have sanctuaries in Thai border towns, from which they conduct cross-border raids. President Marcos' claim that Sabah, as a former vassal of the Muslim Sulu sultanate, rightfully belongs to the Philippines, has been a sore point in Malaysian-Philippine relations over the past two decades. This sort of meddling has created strains within ASEAN, which, if continued, could seriously weaken the alliance.

Fortunately, there is evidence that in the past year Malaysia, Thailand, and the Philippines have all begun to reconsider their destabilizing policies. Thailand and Malaysia are moving closer to a border agreement by which both countries would work together to end cross-border support for the PULO and CPM insurgencies. The Philippines and Malaysia reportedly held high-level talks in 1985 on Sabah, probably with a view to ending the Philippines claim to Sabah in exchange for an end to Malaysian support for the MNLF. The impetus for Malaysia's sudden willingness to cooperate on these problems is probably the current unstable situation in Sabah and its fears of separatist movements arising in both Sabah and Sarawak. Whatever the incentive, the continued viability and vigor of the ASEAN alliance depends on the settlement of these Muslim-related issues.

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NEWSPHOTOS DEPICTING VARIOUS ASPECTS OF THE INDONESIAN GOVERNMENT'S MUSLIM POLICY
(All newsphotos are from the Indonesia Times (Jakarta) of Date Indicated)



President Suharto receives Nahdatul Ulama Leaders
Following Their Acceptance of Pancasila
15 February 1985



Jakarta Commander Major General Try Sutrisno Joins in Muslim Musical Celebration
(4 January 1985)



President Suharto Discusses haj System with Saudi Arabian Official
(10 May 1985)



Elderly Muslim Greet Jakarta Commander Try Sutrisno at
Islamic Women's Gathering
(5 January 1985)



Armed Force Commander General L.B. Murdani Receives Muslim Leader
(27 October 1984)



Former Lieutenant General H.R. Dharsono Leaving Courtroom
During his Trial for Subversion
(20 August 1985)

Appendix

Chronology of Events in Malaysia and Indonesia Relating to Islamic Revivalism,
January 1983 - August 1985

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
02/01/83	INDONESIA. Indonesian authorities confirm the recent escape of a top Muslim extremist, Imron bin Muhammad Zein, who is still at large. Imron was condemned to death in March 1982 on charges of subversion for attempting to establish an Indonesian Islamic state and masterminding an armed attack on a police station in Bandung in which three policemen were killed. He also allegedly masterminded the hijack of a Garuda DC-9 to Bangkok in March 1981.	E S	FBIS (AP) 3 Feb 83	317
03/01/83	INDONESIA. The trial continues of the alleged chief of state of the separatist Darul Islam movement. H. A. D. (alias Kyai S. I. C.) is charged with attempting to reestablish the Darul Islam since 1976 in order to form the Indonesian Islamic State (NII). According to the public prosecutor, H. A. D. led an underground struggle to overthrow the lawful Indonesian government and replace the Pancasila state ideology with a theocratic basis.	E S	JPRS-SEA-83408 5 May 83	318
03/03/83	INDONESIA. Top Muslim extremist Imron bin Muhammad Zein, who escaped on 22 January from the Jakarta Military Garrison Prison, is recaptured in South Sumatra. His escape had not been reported in the Indonesian press. Imron, who lived in Mecca for four years, was proclaimed the imam of the "Jimaah Imron" group in 1980 and is reported to still have some 300 followers in Java and Sumatra.	E P S	JPRS-SEA-83076 16 May 83	319
03/18/83	INDONESIA. The People's Consultative Assembly passes a resolution requiring Pancasila to be the sole political principle for all socio-political groups. Political observers note that with the passing of the resolution political parties can no longer advocate the establishment of an Islamic state in Indonesia.	S	FBIS (AP) 23 Mar 83	224
05/06/83	INDONESIA. Foreign Minister Mochtar Kusumaatmaja returns from a 5-day UN-sponsored conference on Palestine held in Kuala Lumpur. He states that following this conference there should be no doubt about Indonesia's support for Palestine and further notes that the upcoming conference in Jakarta on Palestine will also dispel any doubts.	C P	FBIS (AP) 16 May 83	320
05/09/83	INDONESIA. Indonesian Foreign Minister Mochtar Kusumaatmaja opens a 5-day UN-sponsored regional seminar on the inalienable rights of the Palestinian people in Jakarta. Mochtar reiterates Indonesia's position that a lasting peace can only be established in the Middle East when the Palestine question has been settled on an equitable and just basis, which must include the restoration of the inalienable rights of the Palestinian people to self-determination and independence and to the establishment of their own sovereign state.	C P	FBIS (AP) 9 May 83	321
07/18/83	INDONESIA. President Suharto meets with 40 senior ABRI officers to reaffirm Pancasila as the basis for Indonesian government and society and calls on the armed forces to counter all issues that belittle or oppose the state ideology. He states that the Sapta Marga (soldiers' oath) supports	M S	JPRS-SEA-84239 1 Sep 83	225

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
07/27/83	INDONESIA. Darul Islam leader Opa Mustafa is brought to trial in Jakarta on charges of conspiring with other leaders of the DI/TII (Darul Islam/Indonesian Islamic Army) to undermine the ideology of Pancasila, to overthrow the power of the government, and to provoke feelings of enmity, division, and contention for the purpose of establishing an Indonesian Islamic State based on the teachings of the late S. M. Karto Suwirjo. In their efforts to form an Islamic State, Opa Mustafa and his companions are accused of committing robbery and murder.	E S	JPRS-SEA-84274 8 Sep 83	322
07/28/83	INDONESIA. Minister of Religious Affairs H. Munawir Syadzali declares at the opening session of the Jakarta Conference of the Muslim Religious Community that the political rights of the Muslim community in Indonesia have not been damaged by the recent passage by the Peoples' Consultative Assembly of a resolution requiring Pancasila to be the sole political principle for all socio-political groups.	C S	JPRS-SEA-84239 1 Sep 83	226
07/30/83	INDONESIA. Minister of Religion H. Munawir Syadzali promises to assist in providing teachers and other needs for a program to improve religious education on Indonesian campuses.	C	JPRS-SEA-84274 8 Sep 83	227
08/08/83	INDONESIA. The government accedes to a request of Muslim groups to destroy 8.7 million school textbooks on Pancasila, which they claimed were offensive to Islam in some of their statements. Education and Culture Minister Nugroho Notosusanto makes the symbolic gesture of sending off one truckload of the controversial books to a paper mill in East Java where they will be turned into paper pulp. Other books are already being printed to replace the old ones. Among the petitioners asking for destruction of the books was former prime minister Mohammad Natsir.	C	JPRS-SEA-84285 8 Sep 83	228
08/11/83	INDONESIA. The Veterans Legion of the Republic of Indonesia (LVRI), in a plenary session of its executive council, reaffirms its policy in the political sector by declaring that it continues to recognize and implement the Pancasila as the only ideological foundation of the state.	M	JPRS-SEA-84663 2 Nov 83	323
08/31/83	INDONESIA. The government institutes a Social Communication Team (KOMPOS) composed of members of the military leadership and Muslim religious scholars to promote greater cooperation. A welcoming address written by Gen. L. B. Mardani was read at the opening session of the first KOMSOS gathering in Jakarta.	C M	JPRS-SEA-84509 11 Oct 83	229
08/31/83	INDONESIA. The Muhammadiyah Senior High School in Surabaya rules that female students must wear a veil as part of the school uniform beginning 1 September 1983.	F	JPRS-SEA-84642 28 Oct 83	324
09/01/83	INDONESIA. Addressing the UN International Conference on Palestine in Geneva, Indonesian Foreign Minister Mochtar Kusumaatmaja calls for a declaration of 1984 as International Year of Palestine.	C F P	JPRS-SEA-84509 11 Oct 83	325

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
09/02/83	INDONESIA. The Community of Religious Teachers and Preachers (Jamaah Ittihadul Muballighin) appeals to the Indonesian government to increase the time spent on the study of Islam in both public and private schools, from kindergarten to university. The Muslim, following its national conference, also calls on the government to include Arabic language lessons on the Indonesian Television Service at least twice a week. The group also states its support for Pancasila.	F P S	JPRS-SEA-84642 28 Oct 83	326
09/12/83	INDONESIA. The trial of Muslim youth activist Tony Ardie, accused of spreading feelings of enmity and hatred, begins in the packed Jakarta State Courthouse. Ardie, a member and former official of the Islamic Students Association (HMI), is described as a "fanatical Muslim" and a "fascinating orator."	F S	JPRS-SEA-84-031 24 Feb 84	328
10/13/83	INDONESIA. The Minister of Religion asks all Indonesian Islamic clergy to be watchful of subversive activity by an unspecified Islamic country trying to disrupt Indonesian-Saudi Arabian relations.	P S	JPRS SEA-84-008 16 Jan 84	230
10/14/83	INDONESIA. An armed forces intelligence spokesman in Yogyakarta states that a plot to overthrow the Indonesian Government involving an unnamed Middle Eastern country has been uncovered. Four students and another man have been arrested and thousands of antigovernment leaflets inciting rebellion were seized. The leader of the plot was alleged to be a former member of the Warnan Muslim extremist group known for its terrorist activities in the late 1970s.	M P S	FBIS (AP) 14 OCT 83	231
10/21/83	INDONESIA. The Indonesian Foreign Ministry summons the Iranian charge d'affaires to give him a "strong warning" about the circulation in Indonesia of periodicals said to be hostile to Indonesia and Saudi Arabia.	P S	FBIS (AP) 24 OCT 83	232
11/11/83	INDONESIA. Prominent Indonesian Muslims connected with the Kiblat Foundation Center in Jakarta send a statement of support for the PLO to the heads of state of Morocco and Syria and the secretary general of the Arab League. They also petition the Indonesian Government to take diplomatic steps as its contribution to efforts to free Palestine and the Aqsha Mosque from Israeli Zionists.	F P	JPRS-SEA-84-021 2 Feb 84	327
11/23/83	INDONESIA. The Surabaya Post reports that the general chairman of the HMI (Muslim College Students Association) has stated that the proposed law requiring mass organizations to adopt Pancasila as their sole principle "would be impossible." Azhar Azhiz does not think, according to the Post that the government will pass the draft legislation in the near future. "The government is able to force its will by demanding it of every organization, but the result will be only a formal acknowledgement. And I don't think the government wants that," he said. Azhar Azhiz further noted that HMI's problem with the draft legislation is the significance of "single principle", meaning that Pancasila is above everything, whereas Islam has always been the inspiration for HMI's every step. "We fully accept Pancasila as the ideology and basis of the state. But attention	F S	JPRS-SEA-84-027 16 Feb 84	288

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
11/29/83	INDONESIA. Indonesia withdraws as host of the meeting of the International Parliamentary Union (IPU) that was to be held in Jakarta in early 1984. After consulting with President Suharto, Amirmachmud, the Speaker of Parliament, says that Indonesia withdrew "because we cannot accept Israel's presence at the meeting on any grounds." He adds that "the President can understand Parliament's decision to withdraw."	C P	JPRS-SEA-84-023	329
12/01/83	INDONESIA. "The government and people of the Kingdom of Saudi Arabia have the highest appreciation for Indonesia's firm decision" to withdraw as host to the International Parliamentary Union (IPU) meeting rather than accept an Israeli delegation, states Saudi ambassador to Indonesia Basrawi.	C P	JPRS-SEA-84-023	330
12/06/83	INDONESIA. Three followers of Imron, an Islamic sect leader who had earlier been sentenced to death, are sentenced to prison terms of from 12 to 24 years for trying to topple the legally established government along with other members of the Imron sect.	E S	JPRS-SEA-82574	331
12/08/83	INDONESIA. Gen L. B. Murdani states that the primary function of the Department of Religion and ABRI is to safeguard Pancasila and the 1945 Constitution. The armed forces chief also warns about the misuse of places of worship for activities opposing Pancasila and the government. He states that, although repressive measures will be avoided by ABRI units, they will be used if necessary in defense of Pancasila. Murdani also points out the government's support for religion, especially its program of constructing places of worship in every kampung and housing development.	C S	JPRS-SEA-84-038	233
12/09/83	INDONESIA. Prince Sultan bin Abd al-Aziz al Saud, second deputy prime minister, minister of defense and aviation and inspector general of the Saudi Arabian Armed Forces, will visit Indonesia 11-16 December at the invitation of General Poniman, Indonesia's defense minister.	C M P	JPRS-SEA-84-039	332
12/14/83	INDONESIA. Tahmid Rahmat Basuki, the self-styled armed forces chief of the Indonesian Islamic State (Negari Islam Indonesia-NII), is jailed for 16 years for defaulting on a loyalty pledge. The West Jakarta court found Basuki guilty of going back on the pledge he made in a general amnesty extended by the government to NII activists in 1962. Basuki was found to have been guilty of reorganizing former NII followers under the pretext of holding religious meetings and masterminding robberies and killings to raise funds for NII. Other leaders of the group who have been sentenced in recent months include NII chief Adah Jaelani, jailed for 20 years, and "Minister of Defense" Aceng Kurnia, for 18 years.	E S	JPRS-SEA-84-007	333
12/19/83	INDONESIA. President Suharto states that there is no reason for any Indonesian to feel that Pancasila threatens religion. "Our efforts to firmly establish Pancasila as a national ideology is in no way intended to	C	JPRS-SEA-84-035	234

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
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	lessen the role of religion in people's lives," the president notes at a commemoration of the birth of Mohammed at the state palace.			
12/22/83	INDONESIA. The National Conference of the Mahdatul Ulama announces that it has decided to adopt Pancasila as the founding principle of the organization.	S	JPRS-SEA-84-034 5 Mar 84	235
12/29/83	INDONESIA. The central executive council of the Indonesian Association of Muslims (DMI) states that it accepts Pancasila as the single principle of the state and people of the Republic of Indonesia.	S	JPRS-SEA-84-047 29 Mar 84	334
01/20/84	INDONESIA. The Indonesian government has drafted a new law on subversion that would confine suspects to assigned residences without trial, according to Tempo magazine. The magazine states that hundreds of copies of the purported draft law have circulated in Jakarta this month, with the government neither denying nor confirming the authenticity of the documents. A source hinted to Tempo that the draft law had been compiled by the Defense Ministry. Under the draft law the President could assign residence to any citizen suspected of "endangering the implementation of the state ideology (Pancasila), the constitution, or the national development. The assigned residence for the suspect and his family could last as long as 10 years, during which no charges need be brought.	S	JPRS-SEA-84-035 5 Mar 84	335
03/23/84	INDONESIA. An Islamic group calling itself "Islamic Jihad" threatens French, Italian, British, and American nationals in Indonesia with death to avenge the killings in Lebanon. The threats were conveyed in letters sent to the embassies of the countries, which have all contributed troops to the multinational peace-keeping force in Lebanon. The report also notes that last week Indonesia accredited an ambassador from Iran for the first time in five years.	C P	FBIS (AP) 26 Mar 84	236
03/26/84	INDONESIA. An Indonesian foreign ministry spokesman states that the "Islamic Jihad" group, which recently made death threats against American, British, French, and Italian nationals in Indonesia, is a Shia Muslim movement based in Lebanon and expressed doubt that any Indonesian Muslims were involved in the threats.	C P	FBIS (AP) 28 Mar 84	237
05/03/84	INDONESIA. K. H. Abdullah Syafei, chairman of the Jakarta branch of the Indonesian Council of Ulama (MUI), states that he welcomes the government's plan to take firm sanctions against followers of the Ahmadiyah Qadiyah sect, an action already taken in Pakistan and other Islamic states. The World Islamic Organization has also issued warnings about Ahmadiyah Qadiyah, saying the sect deviates from the teachings of the Prophet Muhammad. Syafei notes that there are hundreds of thousands of followers of the sect in the Jakarta area.	D S	JPRS-SEA-84-097 6 Jul 84	432
06/22/84	INDONESIA. Muhammad Amien, head of the West Java branch of the Keluarga Persaudaraan Islam (KPI, Islamic Brotherhood) states that about 20,000 persons of Chinese descent have entered Islam in recent years.	N	JPRS-SEA-84-115 15 Aug 84	431

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
06/26/84	INDONESIA. The Nahdatul Ulama (NU) executive committee states that it supports the draft law on social organizations that has been submitted to Parliament by the government.	S	JPRS-SEA-84-115 15 Aug 84	238
06/27/84	INDONESIA. Maj. Gen Sularso, commander of Military Region Command VIII (Kodam VIII), warns Muslim preachers and other speakers who plan to give sermons on the holiday marking the end of the fasting period to refrain from any inflammatory or slanderous remarks.	M S	JPRS-SEA-84-115 15 Aug 84	239
08/03/84	INDONESIA. Deputy Governor of Jakarta Eddy Marzuk Nalapraya tells reporters that he will soon "invite" several Muslim preachers to give an accounting for remarks they made in sermons delivered on the Idul Fitri holiday. According to the deputy governor, some other sermons were of a provocative nature and described the adoption of Pancasila as the sole foundation of social and political organizations as a deviation.	S	JPRS-SEA-84-117 20 Aug 84	336
08/29/84	INDONESIA. Syaiful Mujab, chairman of the United Development Party (PPP) Yogyakarta Regional Executive Council, resigns from the PPP saying that the political aspirations of the Islamic community are no longer reflected by the PPP."	D F	JPRS-SEA-84-160	337
09/10/84	INDONESIA. The Muhammadiyah Central Leadership Council states that since the beginning Muhammadiyah has accepted Pancasila as the foundation and philosophy of the state. Muhammadiyah hopes that in the social organization bill the diversity of social organizations and differences in expression and opinion will continue to be guaranteed by law.	F S	JPRS-SEA-84-162 26 Nov 84	430
09/12/84	INDONESIA. Violent clashes between security forces and thousands of Muslim youths leave about 20 people dead and dozens injured. Soldiers were rushed to the scene after youths began attacking police stations and destroying shops in the Tanjungpriok port area. Some Muslim sources report that the rioters were reacting to Army provocations. Several shops and a church were destroyed and dozens of people arrested.	E M S	FBIS (AP) 13 Sep 84	240
09/12/84	INDONESIA. Jakarta's worst outbreak of violence in 10 years left at least 25 dead and scores injured. A demonstration by Muslim groups in the Tanjungpriok port area led to rioting by a crowd of between 1,500 and 3,000 people. The crowd gathered at a mosque and then walked to a nearby security headquarters demanding release of four Muslims arrested earlier in the week. A Protestant church was stoned and several shops and houses, some of them Chinese-owned, were destroyed. The military was called in and opened fire on the crowd, killing nine people, according to government reports and 20 according to other reports.	E M S	Christian Science Monitor 17 Sep 84	243
09/13/84	INDONESIA. Gen L. B. Mardani issues a statement detailing the events surrounding the Tanjungpriok rioting on 12 September. He concludes that the agitations were conducted by a group of persons who had overtly disregarded laws and the security forces and irresponsibly misused religious	M S	FBIS (AP) 13 Sep 84	241

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	teachings and places of worship to incite religious believers and schoolchildren.			
09/18/84	INDONESIA. Among the Muslim leaders still under arrest for their part in last week's riots in the Tanjungpriok section of Jakarta is A. M. Fatwa, a frequent critic of the Indonesian government and a member of the Petition of 50 group of antigovernment intellectuals, professionals, and retired military officers. Fatwa has often been barred from preaching in mosques because of his fiery and inflammatory statements.	E S	Guardian (Manchester) 19 Sep 84	428
09/20/84	INDONESIA. Illegal leaflets containing information contrary to the Indonesian Army explanation of the Tanjungpriok riots on 12 September were found in Yogyakarta last week, according to Military Subarea Commander Col Roni Sikap Sinuraya.	M	JPRS-SEA-84-174 17 Dec 84	244
09/20/84	INDONESIA. Twenty Muslim dissidents are arrested in a government crackdown on Indonesia's Muslim opposition in the wake of the Tanjungpriok rioting. Meanwhile, some 22 dissidents, including former military figures and Muslim oppositionists issued a statement calling for the formation of an independent commission to investigate the riot. Among the signatories were Lt Gen Dharsono, a former West Java military commander and secretary general of ASEAN, former Jakarta Governor Ali Sadikin, former police chief Gen Hugeng, and former Health Minister Azis Saleh. Most of the signatories were members of the Petition of 50 opposition group.	F M S	FBIS (AP) 21 Sep 84	245
09/20/84	INDONESIA. In the wake of the Tanjungpriok rioting high-ranking military officials have taken steps to calm fears, absolve Muslims of blame, and place the blame on communist elements. Army Chief of Staff Gen Rudini stated that there were indications that communists active in the 1965 abortive coup were behind the riot, using Islam as a cover. Pamphlets accusing Armed Forces Commander Gen L. B. Mardani of being responsible for the "massacre of Muslims" were menurdely circulating in Yogyakarta. One pamphlet called Mardani an "infidel who fights and should be fought against by Muslims." It also attacked his "henchmen paid by the infidel Chinese who are against Islam."	C E M N	FBIS (AP) 21 Sep 84	246
09/20/84	INDONESIA. Twenty Muslim dissidents are arrested in the past week's crackdown on Indonesia's Muslim opposition following the Tanjungpriok rioting. The detainees include and active member of the Petition 50 opposition group, A. M. Fatwa, who spent 9 months in prison in 1978 for making inflammatory sermons against the government. Sources close to the military report that 54 Muslim dissidents are on a list of people to be detained, aside from those arrested at the time of the riot.	M S	FBIS (AP) 21 Sep 84	293
09/20/84	INDONESIA. The board of directors of the Muslim Students Association (HMI) has decided to include the Pancasila principle in the preamble to its constitution in the same way that Pancasila is mentioned in the preamble to the 1945 Constitution. Pancasila will not, however, be included in the body of its constitution or as the foundation of the organization,	F S	JPRS-SEA-84-162 26 Nov 84	429

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	according to Harry Azhar, general chairman of HMI. Azhar also states that social organization laws must not give legal authority to the executive branch to interfere with the liberty of citizens in their lives in social organizations.			
09/26/84	INDONESIA. Armed Forces Commander Gen L. B. Murdani denies that Pancasila and religious teachings conflict in a written message delivered to the 7th national congress of the 1945 Generation in Ujungpandang.	M	FBIS (AP) 28 Sep 84	242
09/26/84	INDONESIA. Indonesian Defense Minister General Poniman warns the Parliament and the Indonesian people against the possibility of foreign interference behind social disturbances in Indonesia, the recurrence of a communist rebellion in the country, and those who attempt to play the Pancasila ideology against religion.	M S	JPRS-SEA-84-159 19 Nov 84	339
10/03/84	INDONESIA. Armed Forces Chief L. B. Murdani states that clandestine pamphlets, brochures, and bulletins distributed illegally inspired the September Tanjungpriok riot. According to Murdani the pamphlets had been in circulation a few months before the riot and most of them contained sensitive issues concerning race, religion, and ethnic origins and anti-Pancasila teachings aimed at motivating people to violence.	E M S	JPRS-SEA-84-154 7 Nov 84	247
10/04/84	INDONESIA. President Suharto tells a delegation of leaders from the Indonesin Council of Mosques that mosques, as places of prayer, should be used properly to interpret religion correctly and sermons should not contain provocative language.	C S	JPRS-SEA-84-173 14 Dec 84	248
10/08/84	INDONESIA. East Java Army Commander Maj Gen Soelarso states that there is an effort by extremist groups to damage and stain the good name of the Islamic religion by twisting Islamic teachings. Soelarso said that 15 such cases had been discovered in East Java, including the circulation of clandestine leaflets, meetints held to criticize the government, threatening telephone calls, and a number of ceremonies that were Islamic on the surface but whose objectives were to discredit the government. The general made his remarks to a meeting of community leaders including ulamas, who the general described as having great prestige, in hopes that they would point out the truth to their communities.	C E M	JPRS-SEA-84-177 21 Dec 84	249
10/10/84	INDONESIA. Jakarta Regional Military Commander Maj Gen Try Sutrisno urges a gathering of 1,500 security guards to step up its vigilance against such incidents as the Tanjungpriok rioting and 4 October bombing of two offices of Bank Central Asia.	M S	JPRS-SEA-84-157 14 Nov 84	250
10/11/84	INDONESIA. Chief of the Jakarta Military Garrison Maj Gen Try Sutrisno tells hundreds of Islamic religious scholars at the Al-Fudhola Mosque in Tanjungpriok not to hesitate to continue the weekly Islamic lectures held at mosques. He also calls on the people to step up alertness against subversive activities by the now banned communist remnants.	C M	US Emb Transl Unit Press Summary no. 194, 12 Oct 84	252

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
10/12/84	INDONESIA. Jakarta Military Commander Maj Gen Haji Try Sutrisno tells the congregation of Al Makmur Mosque that Islam and Muslims should not be made political instruments. He also asks citizens of the city to be vigilant against groups that use religion for their own political interest. The report notes that Try is the first military region commander of Jakarta to visit and pray at the mosque.	C M S	US Emb Transl Unit Press Summary no. 191, 13 & 15 Oct 84	253
10/12/84	INDONESIA. Jakarta Military Commander Maj Gen Try Sutrisno declares that Jakarta citizens must always be aware of attempts by certain groups who abuse religion for political targets. Speaking to thousands of Islamic worshippers celebrating the Islamic New Year at Al-Makmur Mosque Try states, "The high quality of the faithful will be able to strengthen national resilience and repel any communist intrusions such as what the former Indonesian Communist Party attempted in 1965." After the gathering, the worshippers swarmed about the general to shake hands with him and "attacked" his car just to show their support, according to the newspaper report.	C M S	Indonesia Times 13 Oct 84	308
10/14/84	INDONESIA. In a speech before thousands of Muslims at the Islamic Center at Kwitang, Central Jakarta, Jakarta Military Commander Maj Gen H. Try Sutrisno tells Muslims not to be afraid to spread the teachings of their religion. Muslim lecturers, preachers, and scholars are not forbidden to propagate their religion and are invited to talk politics in the mosque. Talking politics in the mosque is all right, but the language must be good and the heart must be clean, states Gen Try.	C M	US Emb Transl Unit Press Summary no. 192, 16 Oct 84	254
10/14/84	INDONESIA. Jakarta 5th Military Region Commander Maj Gen Try Sutrisno tells 2,000 members of an Islamic group in Jakarta that no Muslim preachers have been detained except those who have violated the law. He also states that since all preachers were given freedom of speech by the government, any who instigate or persuade Muslims to hate the government should not be trusted.	C M S	SWB (Reading, UK) 19 Oct 84	255
10/17/84	INDONESIA. In a recent speech to 3,000 people congregated at Al Mahmud Mosque in Central Jakarta, 5th Regional Defense Command Commander Maj Gen Try Sutrisno notes that, since independence, Indonesia has never ceased to be disturbed by threats from groups of people trying to replace the Pancasila national ideology.	C M	JPRS-SEA-84-157 14 Nov 84	256
10/19/84	INDONESIA. The detention of several Muslim figures suspected of involvement in the Tanjungpriok incident is reasonable according to Deputy Governor of Jakarta Eddy Marzuk Nalapraya. Speaking at the dedication of Al Barokah Mosque in East Jakarta the deputy governor expresses the hope that mosque officials will prevent the use of mosques as a place for practical politics. Speaking at the same occasion, Jakarta Military Commander Maj Gen Try Sutrisno reminds the people that Allah would not give His guidance to tyrannical people.	C M S	US Emb Transl Unit Press Summary no. 196, 20 & 22 Oct 84	251
10/23/84	INDONESIA. The official opening of the Al Fatah Mosque in Ambon is attended by Minister of Religion Munawir Syadzali and Armed Forces Commander Gen. L.	C M	JPRS-SEA-85-003 8 Jan 85	257

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
10/23/84	B. Murdani. Minister Munawir expresses the hope that the new mosque, which can accommodate 9,000 people, will always be used in accordance with Islamic teachings. Gen Murdani expresses warmest greetings from President Suharto.	C M S	JPRS-SEA-84-155 8 Nov84	258
	INDONESIA. Indonesian Armed Forces Commander Gen L. B. Murdani meets with Muslim scholars and other community leaders in Ambon to reassure them that there is no conflict between Pancasila and religion. Murdani notes that the Indonesian people are fed up with upheavals under various pretexts, including the religious pretext, which had discredited, affected, and retarded religious life. "We do not want such conditions. A calm and orderly situation can be maintained thanks to public support," he states.			
10/26/84	INDONESIA. Indonesian Armed Forces Commander L. B. Murdani meets with members of the Central Executive Council of the Indonesian Council of Mosques and reiterates his previous statement that the 12 September Tanjungpriok riot was not a religious affair.	C M	JPRS-SEA-84-155 8 Nov 84	259
10/26/84	INDONESIA. "The government has no intention of putting the Indonesian Muslims in a corner. This is an accusation spread by extremists," Armed Forces Commander Gen L. B. tells the executive board of the Indonesian Mosques Council. The general states that it would be impossible to put more than 100 million Indonesian Muslims in a corner. How big would the corner be, he asks. Murdani also states that the incident at Tanjungpriok on 12 September was not a Muslim religious affair.	C M	Indonesia Times 27 Oct 84	312
10/27/84	INDONESIA. It is the Indonesian Communist Party that set ABRI against Islam, Jakarta 5th Military Region Commander Try Sutrisno tells a Tempo reporter. When asked about the ABRI approach toward Muslims he replies, "We do not have a special approach toward Islam because ABRI approaches are overall in nature. There are Muslim personnel with ABRI, so there is no special approach toward Islam." In answer to a question about his motivation for visiting mosques, he answers, "I am a Muslim and the purpose of my visit to mosques is to show my goodwill To serve a position like mine, how can I obtain a good 'imput' from the public without mixing with them?"	C M	JPRS-SEA-84-164 28 Nov 84	260
10/28/84	INDONESIA. Indonesian Minister of Trade Rachmat Saleh meets with Iranian officials in Tehran and expresses Indonesia's willingness to expand ties between the two countries.	C P	Indonesia Times 31 Oct 84	307
11/01/84	INDONESIA. Muslim <u>ulamas</u> from East Java visit Armed Forces Commander L. B. Murdani to thank him for donating artesian wells to local Muslim boarding schools. Asaad Syamsul Arifin, leader of the delegation, invites Murdani to visit the <u>ulamas</u> in East Java.	C M	Indonesia Times 3 Nov 84	309
11/05/84	INDONESIA. About 1,000 Indonesian Armed Forces personnel in Jakarta will be mobilized to rebuild the houses destroyed by the explosion of the ammunition depot in Cilandak Marine Corps complex.	M	JPRS-SEA-84-160 21 Nov 84	261

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
11/07/84	INDONESIA. The United Development Party (PPP) will retain the kaaba symbol as its emblem for the 1987 elections, states Riswan Saidi, chairman of the PPP Central Executive Committee's Membership, Organization, and General Election Department.	F P	JPRS-SEA-85-014 21 Jan 85	340
11/08/84	INDONESIA. Armed Forces Commander Gen L. B. Murdani and 8th Brawijaya Military Region Commander Maj Gen Sularso meet with Muslim scholars and visit a private religious school in Kediri, East Java. Murdani tells the 850 Muslim scholars that their roles are significant in promoting national stability and developing peace in their own areas. It is to be hoped that Muslim scholars will always be vigilant against elements that intend to break and divide unity, he adds.	C M	SWB (Reading, UK) 14 Nov 84	262
11/08/84	INDONESIA. A statement by Jakarta Military Commander Maj Gen Try Sutrisno is read at the closing of the 17th Manunggal program of "the armed forces go out to the village" held for three weeks recently in 0502 district military command. The importance of the program, according to Gen Try, is not so much the work completed as the good understanding reached between the people and the armed forces. During the program the armed forces have upgraded footpaths and rehabilitated a neighborhood office.	C M	Indonesia Times 9 Nov 84	311
11/08/84	INDONESIA. Armed Forces Commander Gen. L. B. Murdani tells 850 ulamas at Tribhakti University in East Java that he hopes the Muslim clergymen can persuade the community to create and maintain security and order in their environs. He urges his listeners not to become victims of misleading influences nor fall prey to inflammatory incitements. A spokesman for the ulamas admitted that rumours and pamphlets were in circulation even on the village level. "The contents attempt to create a gap between the armed forces and Islam, just because the Chief is a Catholic. It is of course not true, because in ABRI 90 percent are Muslims," the spokesman notes.	C M S	Indonesia Times 9 Nov 84	313
11/08/84	INDONESIA. Gen L. B. Murdani inaugurates the "Armed Forces Integrated Social Service" as part of the ABRI Masuk Desa" (Armed Forces Service in the village program) at the Cilandak Marine Corps Base. Under the program repair will be made of those dwelling destroyed or badly damaged by the 29 October explosion at the base, he notes, with about 800 armed forces personnel involved in the program. It is commendable that we, as a religious community and adherents of a state based on Pancasila, should lighten the sufferings and help recuperate the the losses incurred, Murdani declares.	C M	Indonesia Times 8 Nov 84	314
11/12/84	INDONESIA. In a meeting with Muslim scholars from Central Java at the Islamic Study Center in Mragen, Demak, Armed Forces Commander Gen L. B. Murdani states that religious life is inseparable from the life of the Indonesian people in achieving justice and prosperity. He further notes that he expects Muslim scholars to actively participate in maintaining order and security around Islamic study centers against provocative elements.	C M S	FBIS (AP) 14 Nov 84	263

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
11/12/84	INDONESIA. Minister of Religion Munawir Syadzali reaffirms that Indonesia is not a secular state as evidenced by the fact that shortly after independence it established a Department of Religion to direct and develop the religious life of the people without becoming involved in the beliefs and convictions of the various religions. Syadzali makes this statement at the opening of the 37th course for mass organizations on the promotion and implementation of the Pancasila, being attended by 189 participants from 47 mass organizations for two weeks.	C S	JPRS-SEA-85-035	296
11/12/84	INDONESIA. Indonesian Minister of Trade Rachmat Saleh announces that the Department of Trade will appoint a commercial attache to Iran in the near future.	C P	JPRS-SEA-85-035 85	338
11/13/84	INDONESIA. Iran is a potential market for Indonesian exports of rubber and plywood, according to Indonesian Trade Minister Rachmat Saleh, who led an economic delegation to Iran recently.	C P	Indonesia Times 14 Nov 84	310
11/13/84	INDONESIA. An Indonesian delegation led by Industry Minister Hartarto leaves for Istanbul to attend a session of the Islamic Standing Committee, which is meeting on economic matters, including the setting up of an Islamic Cement Association.	C P	JPRS-SEA-84-164 84	343
11/13/84	INDONESIA. The Indonesian Council of Ulama (MUI) issues an official religious decision prohibiting Muslims from eating frogs while allowing them to raise frogs for commercial purposes.	F	US Emb Transl Unit Press Summary no. 212 14 Nov 84	427
11/14/84	INDONESIA. Armed Forces Commander Gen L. B. Murdani rejects allegations that a wall separates the armed forces from religious groups and states that each serviceman has a religion and before entering the armed forces he took his oath according to his religious belief. Murdani, in speaking to a gathering of 1,000 <u>ulamas</u> and leaders of <u>pesantrens</u> (Islamic boarding schools), calls on the <u>ulamas</u> to be alert against those who exploit religion for self-interest aimed at breaching unity among believers and unity between the armed forces and believers. Murdani also states that the government is not suspicious of but, rather, proud of <u>ulamas</u> and <u>pesantren</u> leaders because they have shown firmness of mind and perseverance in helping the government maintain Security and order.	C M S	Indonesia Times 15 Nov 84	304
11/15/84	INDONESIA. West Java <u>ulamas</u> express their heartfelt support for Armed Forces Commander Gen L. B. Murdani in a statement read at a gathering of 2,000 Muslim scholars in Bandung. Murdani reminds the gathering that " <u>ulamas</u> have the obligation to continue to remind the people of the need to preserve the survival of Indonesia based on Pancasila and the 1945 Constitution."	C M	JPRS-SEA-84-172 84	264
11/19/84	INDONESIA. Speaking at the 145th anniversary of the Zainul Hasan Islamic boarding school in East Java, Religious Affairs Minister Munawir Syadzali states that he has visited 12 provinces over the past 5 weeks to explain the Tanjungpriok incident to the people. "Regardless of who masterminded	C M	JPRS-SEA-84-172 84	265

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11/19/84	<p>it, the Tanjungpriok incident was aimed at foiling development carried out by the New Order by destroying relations between the government and Muslims. In addition, it was also designed to destroy the integrity between the Indonesian Armed Forces and the people, 90 percent of whom are Muslim," the minister states.</p> <p>INDONESIA. Gen H.R. Dharsono, former ASEAN Secretary General, was arrested 8 November for alleged subversive activities, according to a spokesman for the Attorney General's Office. The Spokesman notes that on 18 September the general attended an illegal meeting to plan the 4 October bomb attacks at two Bank Central Asia offices and a shopping arcade in downtown Jakarta. The spokesman, A. A. Ngurah, stressed that the 4 October bombings and the Tanjung priok rioting were unrelated incidents, but Dharsono was involved in a movement to utilize the momentum of the Tanjungpriok riots to launch its subversive actions. Also arrested were A.M. Fatwas, at whose home the meeting was held, the men accused of planting the 4 October bombs, and a man identified as S, who reportedly provided financial backing for the operation.</p>	M S	Indonesia Times 20 Nov 84	305
11/19/84	<p>INDONESIA. Relations between Indonesia and Saudi Arabia have been steadily developing under the New Order administration led by President Suharto, Minister of Religious Affairs Munawir Syadzali tells Indonesian news agency Antara. Both nations are members of the United Nations, the nonaligned movement, and the Organization of Islamic Conference, he notes. Saudi Arabia is now playing an increasingly important role in the Middle East while Indonesia's population is 90 percent Muslim, he states as further reasons for the developing relationship. Regarding Saudi aid for Indonesian religious program, Syadzali states that Indonesia welcomes foreign aid as long as it does not entail interference in its domestic affairs.</p>	C P S	Indonesia Times 20 Nov 84	306
11/20/84	<p>INDONESIA. The Indonesian Government will provide a Rp 10 billion fund to rehabilitate mosques throughout Indonesia in 1984-85, states Religious Affairs Minister Munawir Syadzali while speaking to a gathering of South Tapanuli Muslim Scholars. The minister also reveals that the Yayasan Amal Bakti Muslim Pancasila (Pancasila Muslim Charity Foundation) led by President Suharto will provide Rp 300 million to build six new mosques. This fund, he says, was collected from the donations of the civil servant corps and the Armed Forces members.</p>	C M	Indonesia Times 22 Nov 84	267
11/20/84	<p>INDONESIA. The Saudi Arabian Government will grant scholarships to 1,000 Indonesian students next year and provide more lecturers for the State Institute of Islamic Students in Yogyakarta and the Cawi Islamic Center at Bogor, according to Saudi ambassador Sheik Mohammad Said Basrawi.</p>	P	Indonesia Times 22 Nov 84	268
11/20/84	<p>INDONESIA. The Saudi Arabian Government will grant about 1,000 scholarships to Indonesian students next year as well as provide more lecturers for the State Institute of Islamic Studies in Yogyakarta and the Cawi Islamic</p>	C P	Indonesia Times 22 Nov 84	426

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	Center in Bogor, according to Saudi Ambassador to Indonesia Sheikh Mohammad Sid Basrawi.			
11/22/84	INDONESIA. Gen Yoga Sugama, chief of the State Intelligence Coordinating Agency (Bakin), states that recent acts of terrorism in Indonesia have been carried out by both "extreme right" and "extreme left" groups bent on creating panic among the people in order to make them lose confidence in their government. Among the groups he mentions are the remnants of the PKI and the DI-TII (Islamic State Army), which attempts to manipulate Islam with the aim of establishing an Islamic state in Indonesia.	E M S	Indonesia Times 23 Nov 84	266
11/22/84	INDONESIA. A former Indonesian cabinet minister, M. Sanusi, is arrested on charges of being involved in bomb blasts in Jakarta on 4 October. The Indonesian attorney general, Hari Suharto, states that Sanusi, who served as minister of textiles from 1966 to 1968, is suspected of financing the bomb blasts that killed two persons and injured eight others.	E S	FBIS (AP) 23 Nov 84	341
11/22/84	INDONESIA. The Indonesian Government will continue to support fully the freedom of <u>dakwah</u> (the propagation of Islamic teachings), as long as it is not misused by the preachers, Minister for Religious Affairs Munawir Syadzali states in Parliamentary hearings. The minister also notes that the government will not restrict the freedom of <u>dakwah</u> by imposing on the preachers the need for a permit. He also assures Muslims that the freedom of <u>dakwah</u> will not be restricted because of the recent Tanjungpriok incident, which he states had nothing to do with religion.	C F S	Indonesia Times 27 Nov 84	342
11/23/84	INDONESIA. "The government is determined to implement development programs in the field of religious education in this country by utilizing its own resources, but at the same time, if friendly nations want to provide aid to contribute to the success of these programs, and if the acceptance of this aid will not result in foreign interference in the internal affairs of the Republic of Indonesia, then the government will not refuse such aid," states Minister of Religion Munawir Syadzali at a ceremony transferring aid from the government of Saudi Arabia to two Islamic educational institutions. In expressing appreciation for the aid, the minister notes that to date there has been no indication that aid from Saudi Arabia has an influence on the internal affairs of the Republic of Indonesia.	C P S	JPRS-SEA-85-021 2 Feb 85	295
11/23/84	INDONESIA. On behalf of President Suharto, Minister/State Secretary Sudharmono hands over a mosque and education center to the Muhammadiyah Muslim organization in Borobudur, saying that the government is paying serious attention to education and facilities related to religious worship. The funds to build the new complex came from presidential aid, aid from the Yayasan Amal Bhakti Muslim Pancasila (of which Suharto is chairman), and funds from the Muhammadiyah organization itself.	C	Indonesian Observer (Jakarta) 26 Nov 84	299
11/24/84	INDONESIA. The <u>Sydney Morning Herald</u> reports that four former top members of Indonesia's military and political establishment, headed by Lt Gen Sadikin, have challenged the Army-backed Government of President Suharto to	M S	News Review on South East Asia December 1984	302

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
11/24/84	<p>justify its policies, including the recent arrests of alleged subversives. Gen Sadikin, former military governor of Jakarta also challenged Armed Forces Commander L.B. Murdani to a television debate, saying there should be a public exchange of views between officers serving in the Government and retired officers who hold different political opinions. Sadikin said he wrote the letter after Gen Murdani spoke out publicly against retired officers critical of the Government of President Suharto. Three other retired generals, former Health Minister Maj Gen Aziz Saleh, Police General Hugeng, and Rear Admiral Syitno Sukirno, also signed the letter. The letter condemned as "unconvincing" allegations by Government officials of subversion against retired Lt Gen H R Dharsono, who was arrested in early November.</p>	C P S	US Emb Transl Unit Press Review Summary no. 219 26 Nov 84	425
11/26/84	<p>INDONESIA. After meeting with President Suharto, Coordinating Minister for People's Welfare Affairs Alamsyah Ratu Prawiranegara tells reporters that producers of food and beverages are being urged to label "halal" all items that are permitted for Muslims to consume.</p>	C	Indonesia Times 27 Nov 84	269
11/27/84	<p>INDONESIA. Coordinating Minister for People's Welfare Alamsyah Ratu Perwiranegara states that recent security disturbances such as anonymous phone calls, circulation of illegal pamphlets and bombings were not perpetrated by Muslims but by certain groups dissatisfied with the current situation. Minister Alamsyah makes this statement at a gathering held in conjunction with the installation of the late Sultan Mahmud Badaruddin II as a national hero. He adds that the security disturbances have virtually ceased thanks to action by the security authorities.</p>	C S	SWB (Reading, UK) 1 Dec 84	297
12/07/84	<p>INDONESIA. Tempo magazine reports that convoys of ABRI (armed forces) trucks have been arriving at the pesantren where the Nahdatul Ulama (NU) will hold its 27th Congress 8-12 December. The trucks are loaded with such equipment as kitchen utensils, tents, and folding beds, according to the convoy leader.</p>	C M	US Emb Transl Unit Press Review no. 226 7 Dec 84	344
12/08/84	<p>INDONESIA. President Suharto addresses the opening of the 27th national congress of the Nahdatul Ulama (NU) in Situbondo, East Java. He urges the NU to take an active part in helping carry out the development program in order to implement the Pancasila state ideology.</p>	C M	Indonesia Times 10 Dec 84	270
12/12/84	<p>INDONESIA. The congress of the Nahdatul Ulama (NU) officially declares that the group no longer has organizational ties with any sociopolitical forces. The resolution was ratified by a plenary session of the 27th Congress of the NU in Situbondo, East Java. The Congress also stresses that the NU is based on Pancasila.</p>			271

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12/13/84	INDONESIA. The government expects mass organizations, including youth organizations to make efforts aimed at consolidating national unity and integrity as one of their main programs, Gen L. B. Murdani states in his key-note address to a youth congress in Jakarta. The general warns of attempts by the enemies of Pancasila to foil efforts aimed at the improved welfare of the people. Indonesians must not fall into traps set by those who want to exploit religion for their own interest, he states.	C M S	Indonesia Times 14 Dec 84	424
12/17/84	INDONESIA. President Suharto addresses the national congress of the Majelis Dakwah Islamiyah (Council of Islamic Teachings) to encourage the members to assist in the development of the nation and not to make differentiations between religious teachings and Pancasila ideology. The congress will also be addressed by Armed Forces Commander Gen L. B. Murdani, Religious Affairs Minister Munawir Syadzali, Home Minister Soepardjo Roestam, and Golkar General Chairman Sudharmono.	C M	Indonesia Times 18 Dec 84	272
12/17/84	INDONESIA. President Suharto calls on the Golkar-affiliated Majelis Dakwah Islamiyah (Islamic Propagation Council-MDI) to channel Indonesian Muslim potential for the development of the nation. He was speaking at the opening of the second national congress of the MDI in East Jakarta.	C S	US Emb Trans Unit Press Summary no. 236 18 Dec 84	301
12/18/84	INDONESIA. Minister for Religion Munawir Syadzali opens a workshop on the promotion of Islamic brotherhood for the purpose of strengthening national stability at Jakarta's Istiqlal Mosque. The 2-day workshop is attended by 52 participants from various religious organizations.	C S	US Emb Trans Unit Press Summary no. 236 18 Dec 84	300
12/19/84	INDONESIA. Member of Parliament A. Muis A. Y. flatly denies that the United Development Party (PPP) has suffered from a de-Islamization process since the organization accepted Pancasila as its first principle.	D F S	Indonesia Times 20 Dec 84	345
12/21/84	INDONESIA. The ideological currents and political interests that are trying to prevent political development in Indonesia include the remnants of the Indonesian Communist Party (PKI) and the remnants of Islamic fundamentalist groups, Doctor Suhardiman, deputy chairman of the Political and Security Section of the Functional Development Faction Parliament tells the press in Jakarta. The quality and intensity of political flareups in 1984 were greater than in 1983, and it is expected that these flareups will be even greater in 1985, he adds.	S	JPRS-SEA 85-040 4 Mar 85	303
12/22/84	INDONESIA. At its 27th National Congress in Situbondo, East Java, the Nahdlatul Ulama (NU) after six days of deliberations decides to return to its origins, in which social, religious, and educational activities were dominant, in contrast to the current stress on politics. The NU also decides to incorporate Pancasila formally its sole principle. Observers predict that the NU move to separate itself from politics will further the de-Islamization of the United Development Party (PPP), of which NU was the largest member. NU is the first major mass organization actually to incorporate Pancasila into its constitution. Observers noted the heavy government support for the NU congress. Tents and campbeds for the	C M	Far Eastern Economic Review 10 Jan 85	274

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12/28/84	participants were supplied by East Java's regional military command. President Suharto officially opened the meeting, which was addressed by 10 top ministers and Armed Forces Commander Gen. L. B. Murdani.	S	JPRS-SEA-85-044 13 Mar 85	273
12/30/84	INDONESIA. Sarekat Islam (Islamic Union), one of the founders of the United Development Party (PPP), severs ties with the PPP just 10 days after the Nahdatul Ulama announces a similar action. The announcement, which affirms Sarekat Islam as an independent organization, calls on its members to remain politically active and states that they are free to follow their own desires in joining existing political organizations, namely the PPP, PDI, and Golkar. The announcement also affirms that Sarekat Islam is founded on Pancasila.	F P S	Far Eastern Economic Review (Hongkong) 10 Jan 85	187
01/03/85	INDONESIA. President Suharto stresses that it is for the benefit of Indonesia to safeguard OPEC unity, according to Mining and Energy Minister Subroto, who met with the President earlier today. Indonesia and OPEC share a common interest, especially in maintaining market stability, Subroto states.	P	FBIS (AP) 8 Jan 85	423
01/09/85	INDONESIA. President Suharto turns down a request for pardon for a member of the Imron group facing the death penalty. Salman Hafidz was convicted by the Bandung state court in 1982 on charges of murder, subversion, disseminating conflicts among religious followers, harming the authority of the official government, and trying to change the Pancasila state ideology with another ideology. His appeals to a higher court and the supreme court were turned down.	S	JPRS-SEA-85-031 15 Feb 85	294
01/11/85	INDONESIA. Nahdatul Ulama (NU) members are not automatically members of the United Development Party (PPP), states the chairman of the NU Executive Council, Abdul Rakhman Wahid. He makes this statement in reply to a statement by PPP General Chairman J. Naro that the signatories of the declaration on the establishment of the PPP remain legally linked with the PPP and that the PPP has never officially received any letter from the NU Executive Council on its withdrawal from or severance of ties with the PPP.	D S	JPRS-SEA-85-022 5 Feb 85	346
01/13/85	INDONESIA. Ambassador of Saudi Arabia to Indonesia Sheikh Muhammad Said Basrawi states his appreciation for Muhammadiyah's achievement in	C F	JPRS-SEA-85-031 15 Feb 85	347

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	propagating Islamic education and teaching of Arabic in Indonesia. He further states that the cooperation between Muhammadiyah and Saudi Arabia through his embassy will be in all kinds of fields that bring welfare to the Muslims. The occasion of the ambassador's speech is also attended by Indonesian Minister of Religion Munawir Syadzali.	P S		
01/16/85	INDONESIA. Indonesian Army Chief of Staff General Rudini is in Cairo for a five-day visit at the invitation of the Egyptian Armed Forces.	M P	US Emb Transl Unit Press Summary no. 12, 17 Jan 85	275
01/17/85	INDONESIA. The government and the Indonesian Armed Forces (ABRI) will continue to take firm action against any kind of extremist and terrorist activity, states ABRI Commander Gen L. B. Murdani at a ceremony marking the 17th anniversary of the establishment of the Department of Defense and Security. Murdani acknowledges a number of disturbances in 1984 carried out by extremist groups, but states that in a general sense the security situation is stable. "The important thing is for ABRI always to be vigilant and ready so that it will be able to wipe out or prevent any signs of activity which seeks to carry out extremist or terrorist actions which can disturb peace and quiet among the people."	E M S	JPRS-SEA-85-046 15 Mar 85	289
01/18/85	INDONESIA. The second stage of the Tanjungpriok port modernization project will be funded by US\$85 million in aid from the Asian Development Bank, US\$20 million from the government of Saudi Arabia, and US\$50 million from local fund sources.	P	JPRS-SEA-85-039 1 Mar 85	422
01/21/85	INDONESIA. Abd bin Um, a religion teacher from East Flores, goes on trial in Yogyakarta for his involvement in the Warman terrorist group. The prosecutor demands the death sentence for his alleged part in a 1979 killing.	E S	US Emb Transl Unit Press Summary no. 17 24 Jan 85	349
01/24/85	INDONESIA. President Suharto has contributed Rp 250 million for the restoration of the Surakarta Grand Mosque, according to Religious Affairs Minister Munawir Syadzali. The minister also notes that the Saudi Arabian ambassador has promised to contribute funds toward setting up an Arabic language laboratory at Muhammadiyah University as well as providing cooperation between that university and Ummu Qur'an University in Saudi Arabia.	M P	Indonesia Times 26 Jan 85	290
01/28/85	INDONESIA. All saleable food and beverages in Indonesia will bear "halal" or "haram" labels to indicate they are allowed or not allowed for Muslims, Finance Minister RADIUS Prawiro announces to the House of Representatives (DPR).	C	US Emb Transl Unit Press Summary no. 20, 29 Jan 85	276
01/28/85	INDONESIA. All saleable food and beverages in Indonesia will be labelled with "halal" and "haram" that signify edible or not for Muslims, announce Finance Minister RADIUS Prawiro. In his announcement Prawiro appealed to Islamic organizations to enhance their educative teachings to give better	C S	Indonesia Times 29 Jan 85	291

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	interpretation about Islam and to ease psychological tensions and eliminate wrong opinion about Islam.			
01/30/85	INDONESIA. In his capacity as chairman of the Pancasila Muslim Good Deed Foundation (YABMP), President Suharto presents a mosque to the Muslim community at Depok Timur, West Java. The YABMP since its establishment in 1982 has collected Rp 14.5 billion from members of the civil service and military to build 13 mosques in various locations around the country. Speaking at the dedication ceremony, Suharto expressed the hope that Indonesian Muslims will consider it <u>haram</u> (forbidden by Islam) to create conflicts between Islam and Pancasila.	C M S	US Emb Transl Unit Press Summary no. 22, 31 Jan 85	277
01/30/85	INDONESIA. The acceptance of Pancasila as its sole principle does not mean the party has abandoned religion, states H. J. Naro, general chairman of the Central Executive Council of the United Development Party (PPP) at the opening of the First Provincial Conference of the PPP in West Java. He further states that the PPP is the only channel for the Islamic community to realize its aspirations and warns against the use of unconstitutional channels by Muslims, saying, "the dark history of the Islamic community in the past must not be repeated."	D S	JPRS-SEA-85-049 20 Mar 85	278
01/30/85	INDONESIA. President Suharto, on an inspection tour of a new mosque in Depok Timur, West Java, calls on Muslims not to create conflicts between Islam and Pancasila. The mosque is one of 13 built by the Yayasan Amal Bhakti Muslim Pancasila, of which Suharto is chairman.	C S	Indonesia Times 31 Jan 85	292
02/01/85	INDONESIA. Indonesia cuts the price of its benchmark light crude oil by \$1 per barrel as a result of a pricing plan reached Wednesday by the Organization of Petroleum Exporting Countries (OPEC). The move could cost the government an estimated \$300 million in foreign exchange revenue from oil and gas exports, according to Ali Wardhana, Coordinating Minister for Economics, Finance, and Industry.	C P	Asian Wall Street Journal (Hongkong) 2 Feb 85	350
02/02/85	INDONESIA. Manpower Minister Sudomo calls on the Indonesian press to practice self-restraint in reporting on the conditions of Indonesian workers abroad, particularly those who are working in Saudi Arabia. He stresses that there is no intention at all to restrict the freedom of the press. "You are free to publish any matter, but you should also remember national interest and not damage Indonesia's relations with the involved country," he states.	P S	Indonesia Times 4 Feb 85	351
02/10/85	INDONESIA. The leadership of the Nahdatul Ulama (NU) states that the current unitarian republic is the final point that the nation has reached and is line with the Islamic view. Therefore it is the task of Muslims to defend it in all possible ways and put away the dream of forming another state. Ahmad Sidik, general chairman of the Consultative Board of NU, made this statement to reporters after he and the NU leadership met with President Suharto at the presidential office.	C	Indonesia Times 15 Feb 85	298

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02/11/85	INDONESIA. Iranian Ambassador to Indonesia Abdolaziz Hashemi Nik states that Iran is a good market for Indonesian products, Iran wants the trade between the two nations to benefit the two parties, and not any other parties, as is the case in the present condition, he adds.	P	US Emb Transl Unit Press Summary no. 30 12 Feb 85	421
02/13/85	INDONESIA. Religious Affairs Minister Munawir Syadzali tells reporters of plans to codify Islamic law in line with Indonesian cultural and traditional background. He states that such codification will not damage the integrity of Islamic law but will have an Indonesian character. The minister also notes that he will attend a seminar on Islamic cooperation on preaching in Sri Lanka in March.	C P	Indonesia Times 15 Feb 85	282
02/14/85	INDONESIA. The leaders of the Nahdatul Ulama (NU) call on President Suharto to present to him the resolutions of the 27th NU Congress, including the NU's acceptance of the Pancasila principle. The delegation, led by As'ad Syamsul Arifin, also rejected the idea of setting up an Islamic state in Indonesia.	S	US Emb Transl Unit Press Summary no. 33 15 Feb 85	279
02/14/85	INDONESIA. A leader of a militant Muslim group convicted of subversion and murder is executed by a military firing squad, according to the Indonesian press agency Antara. The Muslim leader, Salman Hafidz, was the second-highest-ranking member of the "Imron Group" of Islamic extremists	E M S	New York Times 15 Feb 85	281
02/14/85	INDONESIA. The chief of the Indonesian Council of Ulama (MUI), E.Z. Muttaqien, states that the use of headress by Muslim school girls has no connection whatsoever with politics and therefore need not be considered as a national issue. Problems concerning headress, according to the MUI chief, should be dealt with locally, not as a national political issue. "If a student wears a headress because of her devotion to her religion, let he do what she believes her faith tells her to," he states.	F	JPRS-SEA-85-050 21 Mar 85	420
02/15/85	INDONESIA. Minister of Religious Affairs Munawir Syadzali states that he sees no indication that the Saudi Arabian aid is aimed at meddling or interfering in Indonesia's domestic affairs. "Aid from Saudi Arabia is always given in checks so it would be easy to control where the aid goes," the minister notes on the occasion of the presentation of Rp 350 million from Saudi Arabia to seven Indonesian Islamic educational and religious service institutions in the country.	P S	JPRS-SEA-85-050 21 Mar 85	280
02/21/85	INDONESIA. Indonesia's exports to Saudi Arabia increased from \$240 million in 1983 to \$350 million in 1984.	C P	US Emb Transl Unit Press Summary no. 37 22 Feb 85	352
02/22/85	INDONESIA. President Suharto receives Turkish Defense Minister Zeki Yavuzturk, who is on a one-week visit to Indonesia as a guest of Defense Minister Poniman.	C M P	FBIS (AP) 25 Feb 85	353
02/28/85	INDONESIA. Member of Parliament Amin Iskandar notes that the nature of Saudi Arabian aid being conveyed to the Indonesian Islamic community should be made known to the public so that it will be clear that the Saudi aid is	C P S	JPRS-SEA-85-074 7 May 85	286

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	not being used for explosions, such as those that took place at Tanjungpriok and Borobudur. The member of Parliament states, at a ceremony handing over Saudi aid to a school in Depok, that public knowledge of Saudi aid will serve as a kind of control, both for the Indonesian and the Saudi governments.			
03/02/85	INDONESIA. Three Saudi Arabian companies have invited Indonesian contractors to cooperate in building and road construction and agricultural projects worth between US\$50 and US\$200 million, according to a KADIN executive.	P	US Emb Transl Unit Press Summary no. 43 4 Mar 85	419
03/05/85	INDONESIA. Minister for Religious Affairs Munawir Syadzali leaves for Colombo to attend a seminar on Islam, which will also be attended by the ministers of religion of Pakistan, Bangladesh, and Malaysia and Muslim leaders from Thailand, Singapore, the Philippines, India, and Sri Lanka.	C P	US Emb Transl Unit Press Summary no. 46 7 Mar 85	354
03/08/85	INDONESIA. Indonesia strongly condemns the action of Israel in bombing a mosque in South Lebanon and killing a number of people therein, Foreign Minister Mochtar Kusumaatmaja tells the press.	C P	Indonesia Times 9 Mar 85	355
03/11/85	INDONESIA. We must be vigilant against threats posed by former hard-line detainees belonging to the 30 September Movement of the Indonesian Communist Party (PKI), extremist groups using religion as their cover, and brokers involved in making available land for development, states Coordinating Minister for Politics and Security Suroso at a working meeting of Indonesian governors.	S	JPRS-Sea-85-058 8 Apr 85	315
03/11/85	INDONESIA. A group of 18 members of the United Development Party (PPP) leadership at a press conference introduce a vote of no-confidence in PPP General Chairman J. Naro	D	US Emb Transl Unit Press Summary no. 56 23 Mar 85	357
03/14/85	INDONESIA. Armed Forces Commander Gen L. B. Mardani, speaking at an Islamic boarding school in Central Sulawesi, states that there is no difference between the Armed Forces and the people. "The Armed Forces and the people live together in unity", he says. In order to stabilize national security, the Armed Forces and provincial government religious leaders should cooperate in overcoming all obstacles and evil acts. Religion must be protected from negative influences, Mardani states.	C M	JPRS-SEA- 22 Apr 85	285
03/16/85	INDONESIA. The bomb blast on a Pemudi Express bus in East Java last Saturday was "clearly the work of an extremist group out to disturb national stability," states Maj Gen Sularso, special internal security regional commander, in East Java after meeting with the Islamic Student Alumni Association at the Surabaya garrison command headquarters. The students proclaim themselves under the aegis of Pancasila during the meeting. The bomb blast, which killed 7 passengers and injured 14 others, has been linked to a similar explosion at the Southeast Asia Bible Seminary's Catholic Meeting Hall in Malang on 25 December.	C E M S	FBIS (AP) 26 Mar 85	356

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03/18/85	INDONESIA. The Saudi Development Fund and the Indonesian Government have signed a US\$9.3 million loan agreement for financial assistance for Indonesia's nucleus estates and a smallholder sugr project.	P	Indonesia Times 20 Mar 85	417
03/19/85	INDONESIA. Presidium General Chairman of the Indonesia-Afghanistan People's Solidarity Committee Amin Iskandar calls on peace and freedom loving peoples of the world to increase their aid to the fighting people of Afghanistan. He also calls on the United Nations, the Nonaligned Movement, and the Organization of Islamic Conference to stop the occupation of Afghanistan by Russian troops.	F P	Indonesia Times 20 Mar 85	348
03/27/85	INDONESIA. The Southeast Maluku Police precinct recently arrested two youths suspected of having distributed illegal pamphlets within the region. The two suspects are now under investigation in preparation for their trial on charges of violating the law prohibiting the disturbance of religious life in the country, according to the chief of police. The two suspects claim to be students of Ambon National Institute of Islamic Religion, he states.	F S	JPRS-SEA-85-083 25 May 85	393
03/28/85	INDONESIA. Indonesian Information Minister Harmoko is currently on a 4-day visit to Saudi Arabia to exchange information in the fields of information and mass media.	C P	Indonesia Times 29 Mar 85	359
03/30/85	INDONESIA. A former Indonesian minister, Mohamed Sanusi, denies that he took part in plotting bomb attacks in Jakarta last October in which two people were killed. At least three witnesses in the trial have retracted earlier statements that the former Industry Minister gave them \$500 for the bombing. They said, however, that Sanusi had been informed about the plan and provided what turned out to be obsolete detonators.	E S	JPRS-SEA-85-063 18 Ap 85	360
04/04/85	INDONESIA. Exchange of information between Indonesia and Saudi Arabia will be expanded as a result of an agreement between Indonesian Information Minister Harmoko and Saudi ambassador to Indonesia Muhammad Said Basrawi. On the basis of the agreement the two countries will increase the exchange of information and news relating to economics and development.	C P	Indonesia Times 6 April 85	418
04/05/85	INDONESIA. The Central Executive Board of the United Development Party (PPP) announces its unanimous decision to change its party emblem from the Kaaba symbol to a gold five-pointed star on a black background surrounded by a green stripe.	S	JPRS-SEA-85-075 8 May 85	287
04/10/85	INDONESIA. The Indonesian Chamber of Commerce and Industry (Kadin) and the General Union of Chambers of Commerce, Industry and Agriculture for Arab Countries sign an agreement of cooperation stipulating the setting up of an Arab-Indonesian Chamber of Commerce and the signing of a trade agreement between the two sides. This will be followed by the formation of joint Arab-Indonesia trading companies, as well as other joint ventures and mutual investments.	C P	Indonesia Times 11 Apr 85	358

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DATE ----	EVENT ----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
04/12/85	INDONESIA. The number of Indonesian workers in the various Arab countries, which at present has reached 70,000, can still be increased to 200,000 or even 300,000, according to the chairman of the Chamber of Commerce and Industry of the Arab League, Sheikh Ismail Abudawood, who is currently visiting Indonesia with other Arab businessmen.	P	JPRS-SEA-85-081 22 May 85	363
04/13/85	INDONESIA. Officials of the Chamber of Commerce and Industry of the Arab League tell ANTARA reporters that they hope the Indonesian Chamber of Commerce and Industry (KADIN) will soon send a delegation to several Arab countries to submit offers for various Indonesian manufactured goods and services, which could be purchased by the countries of the Middle East.	P	JPRS-SEA-85-081 22 May 85	364
04/15/85	INDONESIA. The executive working committee of the Islamic Students Association (HMI) has decided to adopt Pancasila as the sole principle of the association, announces committee chairman Hari Azhar Aziz. He says that the decision will be presented to the 16th HMI Congress, scheduled to be held in September, for approval. On being informed of the decision, the Minister of State for Youth and Sports Affairs Abdul Gafur states that the government welcomes the HMI action. According to the minister, the HMI has already anticipated the enactment of the law on mass organizations, which requires Pancasila as the sole principle of the organization.	S	JPRS-SEA-85-071 2 May 85	284
04/18/85	INDONESIA. Fifth Regional Military Commander Maj Gen Sularso tells a group of East Java <u>ulamas</u> that the security situation in East Java is still unstable because of the recent terrorist incidents there. He urges the <u>ulamas</u> to teach the people to distinguish true Islamic teachings from the teachings of Shi'ite extremists, whom he blames for the bombings at Malang and aboard the Pemudi express bus.	C D E M S	JPRS-SEA-85-080 21 May 1985	397
04/19/85	INDONESIA. "The view that the government is trying to reduce the role of religion or place religious communities in a corner is absolutely without foundation," states President Suharto at a ceremony at the Istiqlal Mosque in Jakarta. On the contrary, he notes, the government is building places of worship and other buildings for religious purposes and otherwise leading the way in developing the religious life of the Indonesian people.	C	JPRS-SEA-85-092 10 June 85	391
04/23/85	INDONESIA. Minister/State Secretary Sudharmono hails the Islamic Students Association's (HMI) decision to accept Pancasila as its organization's sole principle. An HMI delegation led by its head, Hari Azhar Aziz, visited Sudharmono at his office to inform him of the decision, which was reached in a congress of the organizations's working committee in West Java in early April and will be ratified by the HMI national congress in September.	S	JPRS-SEA-85-091 7 Jun 85	392
04/23/85	INDONESIA. Lt Col Sonny Baksono, information chief of the 5th Regional Military Command, states at a news conference in Surabaya that the perpetrators of the bombings in Malang and Banyuwangi were Shi'ite Muslim extremists. Some of the members of the group have been arrested, he notes, but four others were killed in the Pemudi Express explosion in Banyuwangi.	E M S	JPRS-SEA-85-080 21 May 1985	396

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
04/23/85	INDONESIA. East Javan Islamic leaders appeal to East Java Military Commander Maj Gen Sularso to ban extremist Shi'ite Muslim groups from engaging in activities in Indonesia. The appeal by the Muslim leaders follows the government announcement that Shi'ite elements were involved in several recent terrorist bombings in East Java.	D E M	JPRS-SEA-85-078 16 May 85	440
04/24/85	INDONESIA. Three of the four people suspected of planting a bomb in a bus that killed seven passengers and injured twenty others in East Java on 16 March 1985 were among those killed in the blast. The fourth suspect has confessed that the bombing was organized by an extremist Shi'ite group.	E P	US Emb Transl Unit Press Summary no. 77 24 Ap 85	362
04/25/85	INDONESIA. the prosecutor of the West Jakarta Court demands the death sentence for H.M. Sanusi, a former Minister of Industry who has been convicted of subversion in connection with the 4 October 1984 bombing of public buildings in Jakarta. The defendant was one of nine persons charged with the bombings, which left two persons dead and others injured.	E S	Indonesia Times 26 Ap 85	361
04/27/85	INDONESIA. The United Development Party (PPP) has decided to adopt Pancasila as its sole principle with full awareness and conviction and without pretense, states PPP Chairman Jalani Naro at the opening of the PPP North Sulawesi regional conference in Manado. Naro states that Pancasila is not a religion and will not replace religion nor does it contradict religion.	C S	JPRS-SEA-85-085	390
04/29/85	INDONESIA. Iran's Ayatollah Khomeini has become the third most popular figure in Indonesia after former president Sukarno and President Suharto, Nahdlatul Ulama (NU) chairman Abdurrahman Wahid states. The idolization, Wahid tells a gathering at the Foreign Correspondents Club, is "support for what Khomeini did against the Shah, not one of ideological affiliation."	F P	US Emb Transl Unit Press Summary no. 81, 30 Apr 85	283
05/03/85	INDONESIA. President Suharto officially opens the 14th national Qu'ran reading contest, in which over 500 contestants will compete for 10 days to win the President's Cup. Suharto calls upon his audience to deeply study the Holy Qur'an as a guide in developing the Pancasila society.	C F	Indonesia Times 4 May 85	406
05/09/85	INDONESIA. The Saudi Arabian Government is donating US\$25,000 for the construction of the Al Mujahirin grand mosque in Depok, West Java, according to Saudi Arabian Minister of Haj Pilgrimage and Religious Affairs Sheikh Abdulwahab Ahmad Abdul Wasi. The minister also met with President Suharto to discuss the haj pilgrimage services of the government of Saudi Arabia.	C P	Indonesia Times 10 May 85	405
05/11/85	INDONESIA. Saudi Arabian Minister for Religious and Haj Affairs Sheikh Abdul Wahab bin Ahmad Abulwasi presents an Arabic language laboratory and a fund of Rp 20 million to Diniyah Puteri Institute in West Sumatra. Indonesian Minister for Religious Affairs Munawir Syadzali accompanied the Saudi official on a tour of the institute.	C P	Indonesia Times 14 May 85	404

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
05/15/85	INDONESIA. H. M. Sanusi, a former Indonesian minister of industry from 1966 to 1968, was jailed for 19 years for his role in three bomb attacks on the Bank Central Asia and the Glodok Metro Bridge Shipping Center in Jakarta in October 1984. Sanusi was charged with planning the bomb attacks and financing them with 500,000 rupiahs.	E S	Indonesia Times 17 May 85	403
05/15/85	INDONESIA. The Central Jakarta district court sentences Mohammad Jayadi to 15 years in prison for setting off a bomb at the Bank Central Asia office at Pecenongan in October.	E S	US Emb Transl Unit Press Summary no. 93 17 May 85	439
05/18/85	INDONESIA. Muhammadiyah has actually accepted Pancasila as the basis of its organization, but a formal decision will not be made until its 41st Congress, which will be held in December, according to H.A.R. Fachruddin, chairman of the Muhammadiyah Central Executive Board.	S	JPRS-SEA-85-120 6 Aug 85	414
05/24/85	INDONESIA. The Central Jakarta district court yesterday sentenced Agus Sutarjo and Ramli Zulkarnain Lubis to one and a half years in jail each for circulating illegal leaflets contesting government statements about last September's Tanjungpriok riots.	S	US Emb Transl Unit Press Summary no. 98 24 May 85	395
05/27/85	INDONESIA. Muhammadiyah has not yet taken a position on whether it will accept or reject Pancasila as its single principle, H.A.R. Fachruddin tells Kompas. The Muhammadiyah Central Executive Board chairman states that the newspaper had misquoted him earlier in the month, saying that Muhammadiyah had already made its decision to accept Pancasila. "Only the congress has authority to make that decision, and it will not be held until next December. Therefore we do not yet have a position," Fachruddin said.	F S	JPRS-SEA-85-120 6 Aug 85	415
05/28/85	INDONESIA. The Indonesian Attorney General's Office has banned a Muslim youth publication and its editors are under interrogation and could be charged with subversion. The publication, <u>Al Ikhwan</u> , produced by the Organization of Mosque Youth in Yogyakarta was banned because it could cause social unrest, according to the Attorney General's Office. Anyone possessing copies must surrender them to the authorities for destruction.	F S	JPRS-SEA-85-111 19 Jul 85	400
05/28/85	INDONESIA. All youth organizations in Indonesia have finished changing their constitutions and all are now based on Pancasila, states Junior Minister for Youth and Sports Affairs Abdul Gafur after meeting with President Suharto. The last youth organization to change its constitution was the Movement of Indonesian Islamic University Students (PMII). The nationalist, Protestant, Catholic, and the other Muslim university student associations are now also based on Pancasila.	S	US Emb Transl Unit Press Review no. 101 30 May 85	437
05/30/85	INDONESIA. President Suharto is scheduled to deliver an address at the commemoration of the revelation of the verses of the Holy Qu'ran at the Istiqlal Mosque in Jakarta on 5 June, according to a spokesman of the Ministry of Religious Affairs.	C	Indonesia Times 1 Jun 85	407

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
06/01/85	INDONESIA. A Central Java District Court sentences Muslim fundamentalist Bambang Sispooyo to death on charges of subversion and attempting to set up an Islamic state in Indonesia, according to ANTARA news agency. Bambang was reportedly the former chief of staff of the Central Java Jihad Command and the third member of that movement to be sentenced by the same court.	E S	JPRS-SEA-85-097 19 Jun 85	433
06/05/85	INDONESIA. The Yogyakarta High Court has imposed the death sentence on a member of the Jihad Command's Central Java branch, Abdullah Umar, in a session to discuss the defendant's appeal for life imprisonment.	E S	JPRS-SEA-85-113 23 Jul 85	402
06/05/85	INDONESIA. At the commemoration of the revelation of the Qu'ran at Istiqlal Mosque in Jakarta, President Suharto states that Pancasila will never replace or push aside religion. We are aware that religion is a source of our nation's mental and spiritual endurance, he notes.	C	US Emb Transl Unit Press Summary no. 105 6 Jun 85	436
06/06/85	INDONESIA. Jakarta militay commander Maj Gen Try Sutrisno states that everybody can deliver sermons and perform dakwah and his Command has not issued any ban or conducted a selection of who may or may not deliver sermons. This has always been the case, he notes.	C M	US Em Transl Unit Press Summary no. 106 7 Jun 85	413
06/11/85	INDONESIA. The executive board of the Islamic organization Muhammadiyah expresses its deep concern about the fate of the Palestinian refugees in Beirut, particularly those in Shatila, who have been continually attacked by the Amal Shi'ite militia.	F P	JPRS-SEA-85-111 19 Jul 85	399
06/13/85	INDONESIA. K. H. Mursidi, chairman of the Jakarta Council of Muslim Scholars, states that he considers it inappropriate to issue certificates to Muslim preachers in Indonesia. If certificates are required, he notes, that means there is no freedom of the pulpit. Mursidi's remarks are in response to a proposal by Brig Gen Saiful Sulun that certificates should be issued to Muslim preachers by regional offices of the Department of Religion or by local Muslim scholars councils. K. H. Mukhtar Natsir, chairman of the Jakarta Islamic Preaching Coordination Board, also indicates that he considers the requirement of such certificates inappropriate.	F M S	JPRS-SEA-85-128 19 Aug 85	316
06/15/85	INDONESIA. Commander of the Jakarta Military Command Maj Gen Try Sutrisno states that there will be no screening of khotibs (religious officials or laymen who deliver sermons) at the coming Eid prayer in Jakarta on Lebaran Day. Asked whether the khotibs will be watched closely, the general replies, "I, you reporters, and anybody else who breaks the law will be arrested."	C S	US Emb Transl Unit Press Review no. 112 17 Jun 85	438
06/22/85	INDONESIA. Commander-in-Chief of the Armed Forces Gen. L. B. Murdani spent the Muslim Lebaran holiday with the troops in East Timor and delivered a Lebaran message before them.	C M	US Emb Transl Unit Press Summary no. 115 24 Jun 85	434
06/25/85	INDONESIA. Jakarta Military Commander Maj Gen Try Sutrisno states that two Lebaran (Muslim holiday) preachers, Amir Latief and Sy. Pw., whose sermons	E S	US Emb Transl Unit Press Summary no. 117 26 Jun 85	435

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
	are considered instigative will be acted against in accordance with the law. Amir Latief has reportedly fled to Central Java.		85	
06/27/85	INDONESIA. A man is charged with ordering explosives for the bombs that ripped through the Borobudur temple and three other Java bombings in the past six months, according to the national news agency ANTARA. ANTARA identified the accused as Moch Ach and said he was one of a group that included university students and a lecturer who allegedly had tried to set up an Islamic state. Six men in all will be charged with attempting to set up an Islamic state, creating social unrest, and trying to overturn the state ideology.	E S	FBIS (AP) 27 Jun 85	394
07/01/85	INDONESIA. In Jakarta, state prosecutors demand life imprisonment for Amir Wijaya, a businessman accused of having taken part in the bombings of a shopping center and a bank last October.	E S	JPRS-SEA-85-111 19 Jul 85	401
07/02/85	INDONESIA. Rp 20 million donated by Saudi Arabian King Fahd bin Abdul Aziz to an Islamic boarding school in Tasikmalaya and the Al Khindi foundation in Jakarta is presented by Saudi Arabian Ambassador to Indonesia Sheikh Mohammad Said Basrawi.	C P	Indonesia Times 3 Jul 85	409
07/03/85	INDONESIA. The North Jakarta intelligence police have under interrogation 74 year-old Syafrudin Prawiranegara, finance minister in 1949-50, in connection with his sermon at a mosque on "Id al-Fitr day on 20 June. His sermon has been described as having extremist tendencies.	E S	JPRS-SEA-85-122 8 Aug 85	412
07/08/85	INDONESIA. The Tahkim Council of Sarekat Islam decides to accept Pancasila as the sole principle of Sarekat Islam at the 34th session of the council meeting in East Jakarta. The session is closed by Religious Affairs Minister Munawir Syadzali.	C S	JPRS-SEA-85-128 19 Aug 85	223
07/16/85	INDONESIA. The prosecutor demands the death sentence for Mohammad Tasrief Tuasikal, accused of being the mastermind of the BCA bombings. Seven others in the case have been convicted and received sentences ranging from 10 to 19 years. Tuasikal appeared before the court wearing Yasser Arafat-style kefiyeh (head-dress).	E S	US Emb Transl Unit Ppress Summary no. 130 16 Jul 85	411
07/19/85	INDONESIA. Ulama's hold the key to success or failure of the development programs of the government, Minister for Public Welfare Alamsyah tells a national meeting of Golkar ulama's in Semarang. Several other government ministers are expected to address the gathering this week.	C F	Indonesia Times 22 Jul 85	410
07/20/85	INDONESIA. Most political conflicts are created by those who are confusing the Pancasila state ideology with religion, President Suharto tells members of the Indonesian Ulama's Council (MUI) at the opening session of their third national congress at the State Palace. The President urged the ulama's to guide Muslims in building a religious life in harmony with the national program.	C F	Indonesia Times 22 July 85	408

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
07/21/85	INDONESIA. On the occasion of the Third Indonesian Council of Ulama's meeting, President Suharto appeals to the Ulama's to make efforts to help broaden the insight of the Indonesian Muslims, and to conduct themselves wisely.	C S	US Emb Transl Unit Press Summary no. 134 22 Jul 85	140
07/21/85	INDONESIA. Haj Salim Qadar bin Sulaeman and Yayan Hendrayana are indicted on subversion charges in the North Jakarta court. They are charged with instigating Muslims to denounce Pancasila through their "anti-government sermons" on various occasions from June to 12 September when the Tanjungpriok riots broke out.	E S	US Emb Transl Unit Press Summary no. 134 22 Jul 85	222
07/24/85	INDONESIA. Salim Qadar and Yayan Hendrayana go on trial for subversion in connection with the September 1984 Tanjungpriok riots in Jakarta. Both Muslim preachers are accused of giving a series of lectures designed to undermine the authority of the government and divert the Pancasila state ideology. Salim Qadar is additionally charged with leading the crowds in destruction of buildings during the riot. The defendants rejected the accusations of the prosecution.	E S	US Emb Transl Unit Press Review no. 134 25 Jul 85	416

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
01/01/83	MALAYSIA. A Malaysian Government ban on the importation of non-halal beef (beef not slaughtered in accordance with Islamic ritual) goes into effect.	C F	Pacific Affairs (Vancouver, BC) Winter 1983-84	216
01/14/83	MALAYSIA. Iran offers the Malaysian National Oil Corporation expertise in exploration, drilling, refining, and marketing of oil and gas at a meeting with Prime Minister Mahathir Mohamed and visiting Iranian Deputy Minister of Trade Majid Hidayatzadeh. Majid reports that Iran is encouraging its private sector to cooperate and help promote direct trade with Malaysia. The trade balance between the two countries is currently heavily in favor of Iran, which exported more than 133 ringgit worth of petroleum to Malaysia in the first nine months of 1982.	P	FBIS (AP) 18 JAN 83	2
01/16/83	MALAYSIA. The International Muslim Brotherhood Organization, an obscure Islamic brotherhood group, claims responsibility for the 12 January 1983 shooting at the Soviet Embassy in Kuala Lumpur. Four men reportedly fired about 12 shots into the second floor of the embassy where ambassador B.T. Koulik was believed to be staying. He was absent at the time. In a phone call today to the Kuala Lumpur newspaper the Star, the Muslim group warned the Soviets, "Get out of Afghanistan or the next time we will kill the ambassador or any of the embassy employees."	E P	FBIS (AP) 18 Jan 83	1
01/16/83	MALAYSIA. Deputy Minister of Trade and Industry Shahrir Abdul Samad announces that a Malaysian trade delegation will be sent to Tehran soon to work out areas of trade. Malaysia will also be taking part in an international trade fair in Tehran in October. Iran has reportedly offered to buy Malaysian palm oil and hardwood timber, while Malaysia is expected to import fresh and dried fruits and carpets, as well as petroleum.	C P	FBIS (AP) 18 Jan 83	3
01/18/83	MALAYSIA. In a phone call to the New Straits Times newspaper, the International Muslim Brotherhood Organization again claims responsibility for the 12 January 1983 shooting at the Soviet Embassy and warns that attacks on the embassy and its personnel will continue "as long as Soviet forces continue to occupy Afghanistan." The caller, who identified himself as Abdullah Omar Mokhtar, says the brotherhood has links with Thailand, India, and Pakistan.	E P	FBIS (AP) 26 Jan 83	4
01/22/83	MALAYSIA. Malaysian Foreign Minister Ghazali Shafie discloses details of a conference on the Palestinian issue that Malaysia will host in May 1983. The conference will be attended by the foreign ministers of 42 Asian nations and the Palestine Liberation Organization and is seen as the most significant of four such regional meetings being organized to prepare for the UN international conference on Palestine to be held in Paris in August. Malaysia will organize a nationwide Palestine week in conjunction with the conference.	C P	FBIS (AP) 26 Jan 83	5
01/24/83	MALAYSIA. The inspector general of police, Haniff Omar, warns that the Communist Party of Malaya (CPM) is trying hard to win over Muslim groups who are opposed to the government. The inspector general states that,	E M N	FBIS (AP) 11 Mar 83	6

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	although there have been no direct links between the banned CPM and Muslim extremist groups, there have been contacts between individuals of the two groups.	S		
02/26/83	MALAYSIA. Deputy Prime Minister Musa Hitam states that the Malaysian Government emphasis on Islamic values is neither an Islamization process, nor is it a response to challenges by the opposition Parti Islam (Pas); it is merely an effort to strike a balance between the spiritual and the material.	C F	New Straits Times (Kuala Lumpur) 26 Feb 83	217
03/01/83	MALAYSIA. Datuk Asri Haji Muda confirms that efforts to set up a new Islamic political party are under way. The former president of Parti Islam (Pas) states that the new party will provide an alternative to Pas, and its goals will be based on the Quran and Hadith. Datuk Asri is chairman of the action committee that is scheduled to present the facts for the formation of the new party to 400 senior Pas members and former members on Friday.	D F	JPRS-SEA-83383 3 May 83	7
03/15/83	MALAYSIA. Malaysia condemns Israel for acts of repression and terror against Palestinians following recent attacks by armed Jewish groups on Al-Aqsa and Omar Mosques in the occupied territories. Malaysian Minister of Foreign Affairs Ghazali Shafie in a statement blames the extreme policy of the Begin regime for the emergence of Jewish military groups and urges the Muslim nations and the international community to condemn Israel's action.	C P	JPRS-SEA-83192 4 Apr 83	8
03/25/83	MALAYSIA. Former Parti Islam (Pas) President Datuk Asri Haji Muda announces today in Kota Bharu the formation of a new Islamic political party, Hizbulmuslimin Malaysia (Hamim). The two principal aims of the new party are: to set up a government and society that reflects the purity and fairness of Islam taking into account the social composition; and to strengthen Muslim brotherhood and to forge national unity to safeguard the valuable aspects of life, politics and society. Datuk Asri states further that the new party will strive to set up a system of administration, laws and justice based on Islamic values.	D F	JPRS-SEA-83435 10 May 83	9
03/29/83	MALAYSIA. Deputy Prime Minister states that the problem of religious extremism is beginning to "rear its ugly head" in Malaysia. He notes that the extremists' activities not only threaten public order but may divide the ummah (Muslim masses). Speaking at a 4-day course for kadis (Muslim religious officers), Musa states that the government could not allow any group to disrupt the strength and unity of the ummah.	E S	JPRS-SEA-83246 12 Apr 83	11
03/31/83	MALAYSIA. Deputy Prime Minister Musa Hitam announces that after careful and detailed study Prime Minister Mahathir Mohamad has agreed to upgrade the administrative functions, position, and service of Kadis and Syariah courts to the level of magistrates and civil courts. Musa states further that, since there is controversy over Islamic law, the government has set up three committees to undertake studies of the Syariah courts, Islamic family	C	JPRS-SEA-83321 25 Apr 83	10

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	laws, and rules on evidence and procedure, in order to correct any misconceptions.			
04/11/83	MALAYSIA. The Islamic studies syllabus for Malaysian secondary schools is being drafted and is expected to be ready at the end of the year, states Education Minister Datuk Sulaiman Haji Daud at the opening of the Seri Aman Religious School. He further notes that Islamic education is important in bringing about a society that is strong, industrious, and dedicated to peace in the country.	C F	JPRS-SEA-83-569 27 May 83	13
04/19/83	MALAYSIA. The Malaysian Treasury has sent a directive to the Genting Highlands management to put up notices to prevent and discourage Muslims from entering the gambling casino there, according to Finance Minister Razaleigh Hamzah. A federal ban imposed last Friday stopping Malaysian Muslims from gambling in the casino, located in Pahang state, has been lifted following a controversy over state and federal jurisdiction. The ban, applying only to Malaysian Muslims, was initiated by Prime Minister Mahathir Mohamad as a part of a move to inculcate Islamic values in the country.	C F	JPRS-SEA-83494 18 May 83	14
04/29/83	MALAYSIA. As an Islamic state, Malaysia will do all it can to highlight the Palestinian problem as well as help in finding a solution, according to Deputy Prime Minister Musa Hitam. Speaking at the opening of an exhibition on the Palestine question at the City Hall building in Kuala Lumpur, Musa further states that Malaysia is convinced that Israel is serious about setting up permanent settlements on the West Bank and the Gaza Strip.	C P	FBIS (AP) 29 Apr 83	12
04/30/83	MALAYSIA. Speaking before the 29th annual congress the opposition Parti Islam (Pas), acting party president Haji Yusoff Rawa urges the membership to adopt a more revolutionary approach based on the Iranian experience. "We must learn from the success of the Muslim community in Iran to upgrade the capabilities of our struggle," he declares. Haji Yusoff, who is the former ambassador to Iran, further states that the setting up of Bank Islam and the international Islamic University by the Malaysian National Front government are minor projects that will not have any impact on the secular environment.	F P	JPRS-SEA-83542 25 May 83	15
05/02/83	MALAYSIA. At the 3-day Parti Islam (Pas) annual congress, the more fundamentalist group within the party sweeps the election for places in the central executive committee. The main goal of Pas, states Haji Yusoff Rawa, is to transform Malaysia into an Islamic country through reforming the Muslim. The Pas congress calls on the Malaysian Government to replace the current secular-oriented education system with an Islamic-based one and to make Arabic the second official language.	F	FBIS (AP) 18 May 83	16
05/13/83	MALAYSIA. Deputy Prime Minister Musa Hitam criticizes the opposition Parti Islam (Pas) for not accepting the Palestine Liberation Organization (PLO) as the rightful representative of the Palestinian people. Musa expresses regret that Pas took this stand at its recent annual congress in Kuala	C P S	FBIS (AP) 18 May 83	17

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
06/03/83	<p>Lumpur because it is contradictory to the government's efforts in supporting the just cause of the Palestinian people to establish their homeland.</p> <p>MALAYSIA. Prime Minister Mahathir Mohamad opens a 4-day international conference on the Islamic approach to technological development, saying that Muslims must act quickly to acquire technical knowledge and skills and keep abreast of changes if they are to keep up with the rest of the world. He states further that much of the responsibility of changing the attitude of Muslims towards obtaining greater technological knowledge lies with Muslim scholars and warns that as long as Muslim countries remain backward in technological development they will continue to be dependent on and be influenced by other more developed nations.</p>	C P S	JPRS-SEA-83834 7 July 83	18
06/05/83	<p>MALAYSIA. The 2-day general assembly of the Regional Islamic Da Wah Council of Southeast Asia and the Pacific ends in Kuala Lumpur with delegates resolving to expand subsidized assistance to pilgrims to Mecca from Muslim minority communities. The Malaysian Airline System (MAS) was asked to extend special fares to pilgrims from such Asian nations as Japan, Korea, Fiji, New Caledonia, and South Korea.</p>	C P	Far Eastern Economic Review (Hongkong) 23 Jun 83	221
06/12/83	<p>MALAYSIA. Prime Minister Mahathir Mohamad exposes moves by a group of people to stage a revolution in Malaysia, including overthrowing the monarchy. He states that this particular group of people want to overthrow the existing system in this country because it is un-Islamic. Mahathir states that he is all for fundamentalists but he is against deviationists who abuse the teachings of Islam. "Fundamentalists don't go around saying other people are not Muslims, but the people who claimed that they are fundamentalists are deviationists, as they go against fundamentalists," the prime minister notes.</p>	E S	JPRS-SEA-84004 29 Jul 83	19
06/12/83	<p>MALAYSIA. Deputy Prime Minister Musa Hitam discloses that some "lower rung" members of a particular political party are having some dealings with the outlawed Communist Party of Malaya (CPM). He states that following the link-up the CPM expressed support for the struggle of the Muslims in the country and began to make use of Islam in their broadcasts. Musa stresses, however, that "the link-up is not national and not known even to the particular party as the contact made had been limited to a selected few from among the lower rung members." Previously Prime Minister Mahathir Mohamad had stated that the government knew that the CPM had received some support from some Muslim extremists and indicated that it was quite possible that these people would team up with the communists.</p>	E N S	JPRS-SEA-84004 29 Jul 83	20
06/14/83	<p>MALAYSIA. Finance Minister Razaleigh Hamzah tells reporters that certain groups are trying to undermine the people's confidence in the proposed Islamic bank. He states that these groups do not want the bank to succeed so that they can accuse the government of failure to promote Islamic principles in the economic sector. The bank will be launched on 1 July 1983 by Prime Minister Mahathir Mohamad.</p>	C S	JPRS-SEA-84004 29 Jul 83	21

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
06/15/83	MALAYSIA. The Sultan of Johor announces that the state has withdrawn from the National Council for Islamic Affairs in a disagreement over the commencement date of the fasting month. Johor thus becomes the third state outside the National Council for Islamic Affairs; the other two states, Kedah and Pahang, never joined the Council.	D	JPRS-SEA-84004 29 Jul 83	22
06/19/83	MALAYSIA. Deputy Prime Minister Musa Hitam divulges that he has instructed the Police Training Center and the Police Training Academy to include Islamic culture in their curricula. Musa, who is also Minister of Home Affairs, makes his remarks while officiating at the closing ceremony of a Koran recitation contest organized by the Greater Malaysian Royal Police.	C F M	JPRS-SEA-84073 9 Aug 83	23
06/25/83	MALAYSIA. Malaysia completes a countertrade transaction with Pakistan, according to Trade and Industry Minister Tengku Ahmad Rithauddeen. The items exchanged are palm oil from Malaysia for fruit and rice from Pakistan.	C P	JPRS-SEA-84128 15 Aug 83	24
07/01/83	MALAYSIA. Malaysian students in the United States report that some of their numbers are being influenced by Muslims of the Shi'ite sect from Iran. The influence is reportedly so great that some of the students have openly declared that the Sunni sect followed by Muslims in Malaysia is wrong.	D F P	JPRS-SEA-84128 15 Aug 83	25
07/02/83	MALAYSIA. Malaysia's first Islamic bank went into operation today, with Prime Minister Mahathir Mohamad signing up as its first customer after the opening ceremony. Mahathir stresses that the setting up of Bank Islam Malaysia Bhd (BIMB) is to prove that the assimilation of Islamic values in the country's economy will not bring calamities. He notes that BIMB is not a symbolic effort to demonstrate the country's Islamic religious fervor, but an effort to ensure that the Islamic banking system can play a role in a modern economy. The prime minister states further that, although the new bank should be well-received by all Malaysian Muslims, because of politics it has attracted criticism and condemnation from some quarters.	C D S	JPRS-SEA-84128 15 Aug 83	26
07/02/83	MALAYSIA. The Malaysian technical cooperation program for developing countries will also be extended to Islamic countries, according to the Minister in the Prime Minister's Department Ahmad Badawi. Under the program, Malaysia will extend assistance in fields in which it has expertise and this includes offering training facilities relevant to recipient countries. Islamic countries to be included are Bangladesh, the Gulf states, the Maldives, and African countries.	C P	JPRS-SEA-84128 15 Aug 83	27
07/09/83	MALAYSIA. Addressing a gathering at a mosque near Labis, Prime Minister Mahathir Mohamad warns that Malaysian Muslims are facing a serious threat from certain quarters who are out to sow disunity among them. He states that, whether or not they are aware of it, the Muslim community has been infiltrated by these people and there are clear manifestations of divisiveness.	C D S	JPRS-SEA-84170 23 Aug 83	28

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
07/19/83	<p>MALAYSIA. The International Islamic University opens today at its temporary campus in Jalan Universiti with a pioneer group of 132 students. The new university is offering courses leading to bachelor degrees in law, economics, and business. The law curriculum includes courses in Islam, Arabic, and Islamic law, and its graduates will be able to practice in both Malaysian courts and the Syariah courts. Most of the current students are Malaysian, but a number of foreign students are expected to report shortly.</p>	C F P	JPRS-SEA-84170 23 Aug 83	29
07/30/83	<p>MALAYSIA. Deputy Prime Minister Musa Hitam, speaking at a United Malay National Organization (UMNO) social gathering in Johore state, says that disunity in the Malay and Muslim community is a great impediment to UMNO activities at the present time. He stresses that if the disunity problem is not resolved quickly, it will weaken the Malay community as well as UMNO's political position and that of the government. "Therefore it behooves UMNO, as an arm of the government, calmly and to the best of its ability, to resolve this problem in the Malay community," Musa states.</p>	D	JPRS-SEA-84357 19 Sep 83	30
07/31/83	<p>MALAYSIA. Members of the new Muslim political party, Hisbulmuslimin (HAMIN), are being urged to counter propaganda by Parti Islam (Pas) that states that "Pas is Islam and Islam is Pas." HAMIM treasurer Nikman Nik Mat tells a HAMIM organizational meeting in Machang region that Pas in its domestic propaganda has called members of other parties "nonbelievers" and "apostates."</p>	D F	JPRS-SEA-84357 19 Sep 83	31
07/31/83	<p>MALAYSIA. The threat to Malay unity posed by Islamic religious extremists can be thwarted if the members of the community face the challenges bravely and are not coerced into thinking that they will be branded as anti-Islam if they do so, states Deputy Prime Minister Musa Hitam at a Hari Raya gathering in Johore Bahru. Musa adds that there are now signs of disunity because of the religious extremists "who dare to call fellow Malays kafir (infidel) and who dare to brand UMNO members as followers of teachings contrary to Islam."</p>	E S	JPRS-SEA-84285 8 Sep 83	33
08/03/83	<p>MALAYSIA. Islam is an important factor in the formulation of the national culture policy, states Culture, Youth, and Sports Minister Anwar Ibrahim. Anwar notes that Islam should be viewed as one principle that incorporates all of life, but "this attitude should be extended to include the positive aspects of other cultures, Chinese and Indian civilization and East and West." He notes that although Islamic values will be the dominant values in the national culture, the policy will not threaten the beliefs of the other races.</p>	C N	JPRS-SEA-84285 8 Sep 83	32
08/16/83	<p>MALAYSIA. Parliamentary Secretary to the Prime Minister's Department Haji Awang Jabar urges the heads of Religious Affairs Departments to inject Islamic values into the running of their departments in line with the government's objective of creating a clean, efficient, and trustworthy organization. Speaking at a 3-day conference for heads of religious affairs departments, Awang notes that the establishment of Bank Islam and the</p>	C F	JPRS-SEA-84509 11 Oct 83	34

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
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	International Islamic University are good examples of injecting Islamic values into the Government administration.			
08/16/83	<p>MALAYSIA. The Sarawak Yang di-Pertua Negeri (Head of State), Tun Datuk Patinggi Haji Abdul Rahman Ya'kub calls on the Malaysian Government to play a primary role in the propagation of Islam to the people. While speaking at the opening of a new mosque in Kuching built on land donated by the Government, he calls for more religious programming on Malaysian television.</p>	C F	JPRS-SEA-84509 11 Oct 83	35
08/18/83	<p>MALAYSIA. The Home Affairs Ministry is urged to investigate the unrestricted sale of cassette tapes of speeches and sermons that could create disunity and unrest among the people. United Malay National Organization (UMNO) youth leader Saad Man accuses certain opposition leaders of using the tapes to stress religious differences and, in some cases, to glorify Khomeini-style revolution, which is not practical or welcome in Malaysia.</p>	D E P S	JPRS-SEA-84509 11 Oct 83	36
08/19/83	<p>MALAYSIA. The Government should make religious and moral education compulsory from standard one, urges Johor Baharu United Malay National Organization (UMNO) youth delegate Basilon Said.</p>	F	JPRS-SEA-84509 11 Oct 83	37
08/19/83	<p>MALAYSIA. The assimilation of Islamic values into the national life should be effected with sensitivity and consideration so as not to arouse any misunderstanding or anxiety, says Deputy Prime Minister Musa Hitam. Speaking at the opening of the 32nd general assemblies of the UMNO Youth and Wanita UMNO in Kuala Lumpur, he stresses that any misconception of the effort will give rise to prejudice against Islam.</p>	C S	JPRS-SEA-84509 11 Oct 83	38
08/21/83	<p>MALAYSIA. A Wanita UMNO delegate proposes that hotels provide books, pamphlets, and other reading materials on Islam in their rooms as a move to bring about greater assimilation of the religion in Malaysia. Johore delegate Puan Sabariah Ahmad also calls on the government to come up with a common regulation on the mode of dressing for female students.</p>	F	JPRS-SEA-84509 11 Oct 83	39
08/22/83	<p>MALAYSIA. Hisbul Muslimin (HAMIN) party members are advised not to mix religion with politics, and not to think that they are the only Muslims just because they are from a Muslim party. HAMIM's State Relations Chief gives this advice at a meeting in Kuala Terengganu and further stresses the importance of upholding Islamic unity in the party's struggle for Islam.</p>	D F	JPRS-SEA-84509 11 Oct 83	40
08/22/83	<p>MALAYSIA. The Democratic Action Party (DAP) notes with grave concern a circular issued by the Sarawak State Secretary on 19 March directing all hotels, restaurants, and canteens in government departments, agencies, and statutory bodies to serve only halal meat (meat butchered in accordance with Islamic ritual). Sarawak DAP Deputy Chairman Sim Kwang Yang notes that DAP recognizes Islam as the official religion of the country but holds the view that the constitution of Malaysia provides for a secular state. While due consideration and respect must be given to the Muslims toward their</p>	C F N	JPRS-SEA-84509 11 Oct 83	41

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
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08/29/83	<p>religious taboos in the matter of eating habits, he says, non-Muslims must also be allowed the religious freedom of choosing their own food.</p> <p>MALAYSIA. Hisbul Muslimim (HAMIM) President Datuk Asri Haji Muda attacks leaders of Parti Islam (Pas) of going too far in their criticism of the Islamic Bank, the International Islamic University, and other government projects for the benefit of Muslims. Speaking at a ceramah in Selising town, Datuk Asri tells his audience that Pas is not a religion but a political party and regrets that some people have been misled into thinking that "pas is Islam and Islam is Pas."</p>	D F	JPRS-SEA-84509 11 Oct 83	42
09/02/83	<p>MALAYSIA. Finance Minister Razaleigh Hamzah warns Pas leaders against carrying out so-called Islamic activities that can divide the Muslims. He warns that the government will apply the newly amended Penal Code and the Criminal Procedure Code if the integrity and stability of the country are threatened. Speaking at a campaign rally near Kota Baharu for a Barisan Nasional candidate, Razaleigh states that the new amendments make it an offense for anyone to cause or attempt to cause, on grounds of religion, disharmony, disunity or feelings of enmity, hatred, or ill-will between people or groups professing the same or different religions.</p>	S	JPRS-SEA-84545 14 Oct 83	43
09/03/83	<p>MALAYSIA. Deputy Prime Minister Musa Hitam criticizes the new leadership of the opposition Parti Islam (Pas) for saying that the concept of nationalism and the nationalistic feelings cherished by the Barisan Nasional are not in line with Islam. Speaking at the opening of a new mosque near Kota Baharu, Musa states that Pas leaders said such things because they want to infuse the internationalism concept that they have imported from a certain country with which they have very close relations. He further alleges that these leaders have been visiting that country very frequently.</p>	F P S	JPRS-SEA-84545 14 Oct 83	44
09/05/83	<p>MALAYSIA. The government's development projects are in line with the principles of Islam and do not contravene Islamic laws, states Pas Deputy President Haji Abdul Hadi Awang at a ceramah near Kemumin. He notes, however, that, although the government does not abuse Islamic laws in its administration, it refuses to adopt Islamic laws as a base for the country's constitution. He also states that the government uses the jibayah concept, which stresses material importance, instead of the <u>hidayah</u> concept of Islam in its administration.</p>	F	JPRS-SEA-84509 11 Oct 83	45
09/06/83	<p>MALAYSIA. United National Malay Organization (UMNO) publicity chief Datuk Haji Hussein Ahmad accuses Parti Islam (Pas) of nursing ambitions of setting up an Islamic republic and doing away with the system of monarchy in Malaysia. Speaking at a ceramah held in support of a Barisan Nasional candidate for by-election, Hussein states that he is confident that Malays will not be taken in by the Pas propaganda and will hold fast to the tradition of loyalty to the rulers.</p>	S	JPRS-SEA-84545 14 Oct 83	46
09/06/83	<p>MALAYSIA. Parti Islam (Pas) Deputy President Fadzil Noor denies that the party's struggle is "internationalist" in concept or that it is ever</p>	F P	JPRS-SEA-84545 14 Oct 83	47

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	influenced by the Islamic revolution in foreign countries. Fadzil makes his statement in reply to an accusation by Deputy Prime Minister Musa Hitam that Pas leaders are disseminating an international concept and are having close ties with a foreign nation. Fadzil challenges Musa to name the country involved and states that the once-in-a-blue-moon visit of Pas leaders to a foreign country is no more questionable than the visit of UMNO leaders to communist countries.			
09/08/83	MALAYSIA. The opposition Parti Islam (Pas) denies allegations that it is purging members whose views differ from that of the party leadership. Pas Secretary-General Hassan Shukri describes as false allegations by a Barisan Nasional member that Pas will expel several of its leaders for disagreeing with the party for favoring the Iranian type of leadership. Hassan also assures non-Muslims that Pas has no intention of suppressing them, as they have been made to believe by some quarters.	F N P S	JPRS-SEA-84545 14 Oct 83	48
09/08/83	MALAYSIA. The Johore religious department is cracking down on un-Islamic activities and "offenders will be lucky to get off without a prison sentence," according to State Religious Committee chairman Yunus Suleiman. Yunus says that the department decided to mete out stiff sentences when it found that continued raids by its enforcement squad did not deter Muslims from going against the Islamic laws. He warns that the enforcement squad will continue raids on pubs, hotels, and nightclubs to weed out offenders.	C F	JPRS-SEA-84545 14 Oct 83	49
09/09/83	MALAYSIA. Malaysia's first Syariah lawyer, Abu Bakar Hamzah, welcomes the government's move to set up a Syariah high court. He states that the establishment of the court will help inculcate Islamic values in the administration.	C F	JPRS-SEA-84545 14 Oct 83	50
09/12/83	MALAYSIA. The Islamic consultative body will be given a broader role in evaluating all aspects of government policy, Minister for Culture, Youth, and Sports Anwar Ibrahim tells Malaysian students at Malaysia Hall in Kuala Lumpur. In reply to accusations that the government has a secular outlook, Anwar states that a secular government would not have formed such a body to ensure that government policies are in conformity with Islam.	C F	JPRS-SEA-84545 14 Oct 83	51
09/13/83	MALAYSIA. The Malaysian Government has set up an advisory board for the coordination Islamic education, announces Deputy Prime Minister Musa Hitam while chairing a meeting of the Committee for the Development of Islamic Affairs in Kuala Lumpur. Musa states that the board will coordinate Islamic education in religious schools in the country and also provide training for religious teachers in order to upgrade the standard of religious education.	C F	JPRS-SEA-84545 14 Oct 83	52
09/15/83	MALAYSIA. The Malaysian Government has never used Iran as a case study in implementing its program to inject Islamic values into the administration, says Culture, Youth, and Sports Minister Anwar Ibrahim speaking to an audience in Kuching. The developments in Iran have captured the attention of all Islamic countries, including Malaysia, but they have not been	C F N P	JPRS-SEA-84694 7 Nov 83	53

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
09/16/83	<p>emulated here, he says. The government encourages Muslims to follow and practice the teachings of Islam so that they will become better Muslims, he notes, but in doing so the government continues to give freedom to the various communities to practice their own faiths.</p> <p>MALAYSIA. The Communist Party of Malaya (CPM) will continue to use religion as an issue until it has achieved the objectives of its struggle and seized power, states former CPM Chairman Musa Ahmad at a press conference in Kuala Lumpur. "The communists realize that Islam is a bulwark against the Malays accepting communism. Because of this they are using religion in their propaganda to entrap and lure Malay support," he says. Musa adds that the communists also use their own distorted interpretation of excerpts and verses from the Koran to deceive Islamic followers into believing that Islam and communism are compatible.</p>	F N S	JPRS-SEA-84467 5 Oct 83	54
09/20/83	<p>MALAYSIA. The Malaysian Home Ministry takes a serious view of a sermon contained in a pamphlet distributed in Kelantan that calls on Muslims to unite and put down by force an un-Islamic government, according to Deputy Home Minister Kassim Ahmad. The pamphlet, which was allegedly distributed by an opposition party to be read by imams for Hari Raya Haji, states that death for Islam would be amply rewarded by God.</p>	E S	JPRS-SEA-84694 7 Nov 83	55
09/26/83	<p>MALAYSIA. Bank Islam Malaysia Bhd (BIMB) plans to have a branch in each state capital by the end of three years of operation, according to managing director Abdul Halim Ismail. Speaking at a ceramah organized by the Malaysian Banks Institute in Ipoh, Halim says the public response to BIMB since its inception three months ago has been encouraging.</p>	C F	JPRS-SEA-84694 7 Nov 83	56
09/29/83	<p>MALAYSIA. The incorporation of Islamic values in the national culture will</p>	C	JPRS-SEA-84694 7 Nov 83	58

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
07/19/83	<p>MALAYSIA. The International Islamic University opens today at its temporary campus in Jalan Universiti with a pioneer group of 132 students. The new university is offering courses leading to bachelor degrees in law, economics, and business. The law curriculum includes courses in Islam, Arabic, and Islamic law, and its graduates will be able to practice in both Malaysian courts and the Syariah courts. Most of the current students are Malaysian, but a number of foreign students are expected to report shortly.</p>	C F P	JPRS-SEA-84170 23 Aug 83	29
07/30/83	<p>MALAYSIA. Deputy Prime Minister Musa Hitam, speaking at a United Malay National Organization (UMNO) social gathering in Johore state, says that disunity in the Malay and Muslim community is a great impediment to UMNO activities at the present time. He stresses that if the disunity problem is not resolved quickly, it will weaken the Malay community as well as UMNO's political position and that of the government. "Therefore it behooves UMNO, as an arm of the government, calmly and to the best of its ability, to resolve this problem in the Malay community," Musa states.</p>	D	JPRS-SEA-84357 19 Sep 83	30
07/31/83	<p>MALAYSIA. Members of the new Muslim political party, Hizbulmuslimin (HAMIN), are being urged to counter propaganda by Parti Islam (Pas) that states that "Pas is Islam and Islam is Pas." HAMIM treasurer Nikman Nik Mat tells a HAMIM organizational meeting in Machang region that Pas in its domestic propaganda has called members of other parties "nonbelievers" and "apostates."</p>	D F	JPRS-SEA-84357 19 Sep 83	31
07/31/83	<p>MALAYSIA. The threat to Malay unity posed by Islamic religious extremists can be thwarted if the members of the community face the challenges bravely and are not coerced into thinking that they will be branded as anti-Islam if they do so, states Deputy Prime Minister Musa Hitam at a Hari Raya gathering in Johore Bahru. Musa adds that there are now signs of disunity because of the religious extremists "who dare to call fellow Malays kafir (infidel) and who dare to brand UMNO members as followers of teachings contrary to Islam."</p>	E S	JPRS-SEA-84285 8 Sep 83	33
08/03/83	<p>MALAYSIA. Islam is an important factor in the formulation of the national culture policy, states Culture, Youth, and Sports Minister Anwar Ibrahim. Anwar notes that Islam should be viewed as one principle that incorporates all of life, but "this attitude should be extended to include the positive aspects of other cultures, Chinese and Indian civilization and East and West." He notes that although Islamic values will be the dominant values in the national culture, the policy will not threaten the beliefs of the other races.</p>	C N	JPRS-SEA-84285 8 Sep 83	32
08/16/83	<p>MALAYSIA. Parliamentary Secretary to the Prime Minister's Department Haji Awang Jabar urges the heads of Religious Affairs Departments to inject Islamic values into the running of their departments in line with the government's objective of creating a clean, efficient, and trustworthy organization. Speaking at a 3-day conference for heads of religious affairs departments, Awang notes that the establishment of Bank Islam and the</p>	C F	JPRS-SEA-84509 11 Oct 83	34

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
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	International Islamic University are good examples of injecting Islamic values into the Government administration.			
08/16/83	<p>MALAYSIA. The Sarawak Yang di-Pertua Negeri (Head of State), Tun Datuk Patinggi Haji Abdul Rahman Ya'kub calls on the Malaysian Government to play a primary role in the propagation of Islam to the people. While speaking at the opening of a new mosque in Kuching built on land donated by the Government, he calls for more religious programming on Malaysian television.</p>	C F	JPRS-SEA-84509 11 Oct 83	35
08/18/83	<p>MALAYSIA. The Home Affairs Ministry is urged to investigate the unrestricted sale of cassette tapes of speeches and sermons that could create disunity and unrest among the people. United Malay National Organization (UMNO) youth leader Saad Man accuses certain opposition leaders of using the tapes to stress religious differences and, in some cases, to glorify Khomeini-style revolution, which is not practical or welcome in Malaysia.</p>	D E P S	JPRS-SEA-84509 11 Oct 83	36
08/19/83	<p>MALAYSIA. The Government should make religious and moral education compulsory from standard one, urges Johor Baharu United Malay National Organization (UMNO) youth delegate Basilon Said.</p>	F	JPRS-SEA-84509 11 Oct 83	37
08/19/83	<p>MALAYSIA. The assimilation of Islamic values into the national life should be effected with sensitivity and consideration so as not to arouse any misunderstanding or anxiety, says Deputy Prime Minister Musa Hitam. Speaking at the opening of the 32nd general assemblies of the UMNO Youth and Wanita UMNO in Kuala Lumpur, he stresses that any misconception of the effort will give rise to prejudice against Islam.</p>	C S	JPRS-SEA-84509 11 Oct 83	38
08/21/83	<p>MALAYSIA. A Wanita UMNO delegate proposes that hotels provide books, pamphlets, and other reading materials on Islam in their rooms as a move to bring about greater assimilation of the religion in Malaysia. Johore delegate Puan Sabariah Ahmad also calls on the government to come up with a common regulation on the mode of dressing for female students.</p>	F	JPRS-SEA-84509 11 Oct 83	39
08/22/83	<p>MALAYSIA. Hisbul Muslimin (HAMIN) party members are advised not to mix religion with politics, and not to think that they are the only Muslims just because they are from a Muslim party. HAMIN's State Relations chief gives this advice at a meeting in Kuala Terengganu and further stresses the importance of upholding Islamic unity in the party's struggle for Islam.</p>	D F	JPRS-SEA-84509 11 Oct 83	40
08/22/83	<p>MALAYSIA. The Democratic Action Party (DAP) notes with grave concern a circular issued by the Sarawak State Secretary on 19 March directing all hotels, restaurants, and canteens in government departments, agencies, and statutory bodies to serve only halal meat (meat butchered in accordance with Islamic ritual). Sarawak DAP Deputy Chairman Sim Kwang Yang notes that DAP recognizes Islam as the official religion of the country but holds the view that the constitution of Malaysia provides for a secular state. While due consideration and respect must be given to the Muslims toward their</p>	C F N	JPRS-SEA-84509 11 Oct 83	41

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
08/29/83	religious taboos in the matter of eating habits, he says, non-Muslims must also be allowed the religious freedom of choosing their own food. MALAYSIA. Hisbul Muslimim (HAMIM) President Datuk Asri Haji Muda attacks leaders of Parti Islam (Pas) of going too far in their criticism of the Islamic Bank, the International Islamic University, and other government projects for the benefit of Muslims. Speaking at a ceramah in Selising town, Datuk Asri tells his audience that Pas is not a religion but a political party and regrets that some people have been misled into thinking that "Pas is Islam and Islam is Pas."	D F	JPRS-SEA-84509	42 11 Oct 83
09/02/83	MALAYSIA. Finance Minister Razaleigh Hamzah warns Pas leaders against carrying out so-called Islamic activities that can divide the Muslims. He warns that the government will apply the newly amended Penal Code and the Criminal Procedure Code if the integrity and stability of the country are threatened. Speaking at a campaign rally near Kota Baharu for a Barisan Nasional candidate, Razaleigh states that the new amendments make it an offense for anyone to cause or attempt to cause, on grounds of religion, disharmony, disunity or feelings of enmity, hatred, or ill-will between people or groups professing the same or different religions.	S	JPRS-SEA-84545	43 14 Oct 83
09/03/83	MALAYSIA. Deputy Prime Minister Musa Hitam criticizes the new leadership of the opposition Parti Islam (Pas) for saying that the concept of nationalism and the nationalistic feelings cherished by the Barisan Nasional are not in line with Islam. Speaking at the opening of a new mosque near Kota Baharu, Musa states that Pas leaders said such things because they want to infuse the internationalism concept that they have imported from a certain country with which they have very close relations. He further alleges that these leaders have been visiting that country very frequently.	F P S	JPRS-SEA-84545	44 14 Oct 83
09/05/83	MALAYSIA. The government's development projects are in line with the principles of Islam and do not contravene Islamic laws, states Pas Deputy President Haji Abdul Hadi Awang at a ceramah near Kemumin. He notes, however, that, although the government does not abuse Islamic laws in its administration, it refuses to adopt Islamic laws as a base for the country's constitution. He also states that the government uses the jibayah concept, which stresses material importance, instead of the <u>hidayah</u> concept of Islam in its administration.	F	JPRS-SEA-84509	45 11 Oct 83
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09/20/83	<p>MALAYSIA. The Malaysian Home Ministry takes a serious view of a sermon contained in a pamphlet distributed in Kelantan that calls on Muslims to unite and put down by force an un-Islamic government, according to Deputy Home Minister Kassim Ahmad. The pamphlet, which was allegedly distributed by an opposition party to be read by imams for Hari Raya Haji, states that death for Islam would be amply rewarded by God.</p>	E S	JPRS-SEA-84694 7 Nov 83	55
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09/29/83	<p>MALAYSIA. The incorporation of Islamic values in the national culture will not eclipse other cultures in the country, Culture, Youth, and Sports Minister Anwar Ibrahim tells students at Institut Teknologi Mara in Kuala Lumpur. He states that the Government is serious about the absorption of Islamic values into the administration and the eradication of poverty and corruption, though such measures are not labelled "Islamic." Anwar also notes that his ministry is monitoring the development of western pop culture, especially elements that run contrary to Islam.</p>	C F N	JPRS-SEA-84694 7 Nov 83	58
10/02/83	<p>MALAYSIA. Deputy Prime Minister Musa Hitam exposes a group of Malaysians believed to be working toward making the country an Islamic republic. According to Musa, the group includes several leaders of an opposition political party, senior government officers, and a number of intellectuals who are academicians in Malaysian universities. Speaking at a United Malay National Organization meeting in Seremban, Musa discloses that the group sent an eight-member delegation to an Islamic republic in West Asia, which paid the expenses of the delegates.</p>	E F P S	JPRS-SEA-84562 19 Oct 83	57
10/04/83	<p>MALAYSIA. Parti Islam (Pas) says it has nothing to do with the so-called radical Muslim elements out to force a change in the country's present social order and topple the monarchical system. Replying to statements by</p>	P S	JPRS-SEA-84751 15 Nov 83	59

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

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	Deputy Prime Minister Musa Hitam, Pas national president Yusof Rawa says Pas leaders know nothing about the revolutionary clique Musa said was out to replace the present system with an Islamic republic. Yusof also denies knowledge of the seven Malaysians arrested in Saudi Arabia for carrying revolutionary pamphlets.			
10/04/83	MALAYSIA. Hamim president Datuk Asri Haji Muda says that a Parti Islam (Pas) <u>ulama</u> has been secretly "appointed" to represent Khomeini in Southeast Asia. He also notes that the <u>ulama</u> in Pas adopted a different style in their dress soon after the representative was appointed, including changing their hairstyle to one similar to that worn by Shi'ite Muslims. Asri reveals that Hamim is translating a book explaining the difference between the Sunni and Shi'ite Muslims.	D F P	JPRS-SEA-84751 15 Nov 83	61
10/04/83	MALAYSIA. Secretary-General of the Democratic Action Party (DAP) Lim Kit Siang urges Malaysian Deputy Prime Minister to declare openly that Malaysia will not become an Islamic state. Speaking at a press conference in Ipoh, Lim stresses that unless the idea is approved by believers of other religions, the government must halt any plan of Islamization of the country.	F N	JPRS-SEA-84-014 24 Jan 84	62
10/04/83	MALAYSIA. Secretary-General of the Democratic Action Party (DAP) Lim Kit Siang calls for an end to Islamization in government, civil service, and other ways of life to avert a serious national problem that could develop in the 80s and 90s. Speaking before the Penang Chinese Union, he states that non-Muslim Malaysians should be given a chance to decide whether they approve or disapprove of the Islamization process. Lim declares that if religious fanaticism is allowed to form in the name of Islamization, all systems in government, civil service, economy, education, politics, and law throughout the country will have to be thoroughly changed, thereby relegating other religious beliefs of the Malaysian people.	F N	JPRS-SEA-84-008 16 Jan 84	73
10/04/83	MALAYSIA. Prime Minister Mahathir Mohamad reaffirms that the present Government has no intention of imposing Islamic rules and regulations on non-Muslims. Officiating at the opening ceremony of the 31st National Congress of the Malaysian Chinese Association (MCA), the prime minister expresses the hope that the problem of incorporation of Islamic values will not become a political issue among political parties. "I am worried that such a situation would threaten our country's peace and harmony," he says.	N	JPRS-SEA-84-011 18 Jan 84	74
10/19/83	MALAYSIA. Deputy Prime Minister Musa Hitam discloses the Saudi Arabian Government arrest of seven Malaysians carrying anti-Saudi and anti-Malaysian documents and posters. Speaking at a United Malay National Organization meeting, Musa states that the expenses of the seven Malaysians had been paid by an Islamic republic neighboring Saudi Arabia.	P S	JPRS-SEA-84562 19 Oct 83	60
10/19/83	MALAYSIA. The Malaysian Parliament tables a law that will expand the powers of the Federal Territory Islamic Religious Council to include participation in joint venture projects, purchase of stocks and shares, and	C F	JPRS-SEA-84902 7 Dec 83	63

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the establishment of any scheme for the granting of loans to Muslims, subject to the approval of the Minister of Finance. The criminal and civil jurisdiction of the kadi's court will also be increased under the law.

10/25/83	MALAYSIA. Non-Malays should not be concerned over the government's decision to set up an Islamic consultative body to advise on the assimilation of Islamic values in government administration, states Parliamentary Secretary to the Prime Minister's Department Awang Jabar. He tells Parliament that the policy is not to Islamize the nation but to assimilate Islamic values. The body's function is to advise the government and therefore not all its views will be implemented by the government, he adds.	F N	JPRS-SEA-84902	7 Dec 83 64
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11/09/83	MALAYSIA. The government will pay heed to the feelings of its multi-racial and multi-religious society in infusing Islamic values into the government administration, Minister in the Prime Minister's Department Abdullah Ahmad Badawi tells the Malaysian Uluamaks Conference meeting in Kuala Terengganu. "We also have to ensure that peace and harmony be maintained at all times besides ensuring that the development of the country is not obstructed or retarded," he says. Non-Muslims should not have any fear because the government will not ignore the fact that the country is multi-racial and everybody has his own role to play in its development, he adds.	C N	JPRS-SEA-84-002	5 Jan 84 65
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11/09/83	MALAYSIA. Government offices will no longer be allowed to be used for parties or other forms of amusement, but instead more religious activities will be organized to increase the awareness of the employees about Islam, according to Minister in the Prime Minister's Department Abdullah Ahmad Badawi. Speaking at the second Malaysian Uluamaks Conference in Kuala Terengganu, Abdullah also states that the government has been setting up more <u>suraus</u> (prayer rooms) in government offices to enable Government employees to pray.	C F	JPRS-SEA-84-002	5 Jan 84 66
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11/09/83	MALAYSIA. Extremists who want to turn the country into an Islamic republic should be "exported" to those countries where they can practice their ideology, declares a Malaysian union leader. Cuepacs President Ahmad Nor states, "We will not allow proponents of an Islamic republic to penetrate Cuepacs and control it. We will not allow our members to come under the influence of their teachings." The union leader also urges the government to take stern action to check the extremists before they endanger the peace and harmony prevailing in the country's multi-racial society.	D E P	JPRS-SEA-84-003	6 Jan 84 67
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11/09/83	MALAYSIA. Deputy Prime Minister Musa Hitam declares that the Malaysian Government will uphold constitutional monarchy and will oppose moves by "certain political groups" to set up an Islamic republic. Musa states that these groups are using religion to spread revolutionary fervor among Muslims to change the system of government, and that they are adopting the politics of force, although there are provisions for a peaceful and orderly means of changing the government through elections.	E S	JPRS-SEA-84-003	6 Jan 84 68
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11/09/83	<p>MALAYSIA. An exemplary administration of Islamic laws will be introduced in the Federal Territory soon, Minister in the Prime Minister's Department Abdullah Ahmad Badawi announces. Speaking before the second Malaysian Ulamaks Conference in Kuala Terengganu, Abdullah states that the law, when passed, will serve as a "model law" for the other states to follow if they so choose.</p>	C F	JPRS-SEA-84-002 5 Jan 84	69
11/10/83	<p>MALAYSIA. Participants in the Second Malaysian Ulamak Conference in Kuala Terengganu express fear at the presence of "foreign elements" that are out to threaten Muslim unity in the country. The Conference steering committee chairman Dusuki Haji Ahmad states that one of the resolutions made by the Conference was to urge the government to take stern action against those responsible for safeguarding Muslim unity and the country's security. The conference also resolves that all religious affairs departments should be given more power and jurisdiction, in line with the government's objective of infusing Islamic values into its administration.</p>	D E F P	JPRS-SEA-84-002 5 Jan 84	70
11/11/83	<p>MALAYSIA. The New Straits Times quotes "highly-placed official sources" as saying that Iran is engaged in an organized effort to export its Islamic revolution to Malaysia, advocating the overthrow of the country's constitutional monarchy and parliamentary democracy. Intelligence sources, according to the newspaper account, have gathered documentary evidence that the Iranian Embassy in Kuala Lumpur issued checks to several Malaysians for travel expenses and pocket money to attend seminars and functions on "the Islamic revolutionary struggle" organized by Iranian authorities in Tehran, New Delhi, and Dhaka. While the sources officially declined to name the country, their constant reference to an "Islamic republic in West Asia" was an obvious reference to Iran, the newspaper comments.</p>	E P S	FBIS (AP) 18 Nov 83	155
11/12/83	<p>MALAYSIA. The Malaysian Government may ban Malaysians from traveling to Iran, according to a Bernama report. The Malaysian news agency states that highly-placed sources said this measure is being considered to quell the subversive activities of Iran, which is trying to export its Islamic revolution through armed struggle and to topple the legitimate government of Malaysia. The sources say s that the government is now using gentle persuasion to "bring back into the fold" those who had been led astray and influenced by extremists, "but if they persist, they will definitely be in trouble."</p>	E P S	JPRS-SEA-84998 22 Dec 83	78
11/12/83	<p>MALAYSIA. An official of the Iranian Embassy declares that Iran has never interfered in the internal affairs of Malaysia either through exporting its Islamic revolution or advocating the overthrow of the country's constitutional monarchy, according to a report by Malaysian news agency Bernama. "We have a good relationship with Malaysia, and we do not see why we should mar it by carrying out such actions," the official, who refused to be identified, told Bernama. Replying to allegations that a certain Malaysian opposition party has close links with Iran, the official replied that his government has never met with any of the so-called opposition</p>	E P S	JPRS-SEA-84998 22 Dec 83	79

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	leaders and that the Iranian Government is working hand-in-hand with the Malaysian Government and no other party.			
11/13/83	MALAYSIA. Parti Islam (Pas) risks the danger of destruction if it does not "purge" itself of the influences of the Iranian Islamic revolution, declares Pas State Assemblyman for Langgar Limbong Said Yassin. Said states that the actions of certain groups of young members within the party have reinforced rumours of a secret relationship between them and the Iranians. "The actions of certain Pas leaders who are over-zealous in promoting the Iranian revolution will only result in firm action against the party by the government," he adds.	D P	JPRS-SEA-84-002 5 Jan 84	71
11/13/83	MALAYSIA. The Education Ministry is actively carrying out measures to provide for greater assimilation of Islamic values in the country's education system, states Deputy Education Minister Khalil Yaakub at the opening of a new building at the Tanjung Keramat National School in Kuala Lumpur. The new measures include extending the 30-minute period for Islamic studies to 150 minutes in the primary school curriculum, as well as reviewing the secondary school curriculum with a view to aligning it with the current Islamic development in the country.	C F	JPRS-SEA-84-002 5 Jan 84	72
11/14/83	MALAYSIA. The Kedah State Government will investigate reports that certain private religious schools received books on Shi'ite Islamic teachings that are believed to have been distributed by certain persons with contacts in a Middle Eastern country, according to the chairman of the State Religious Affairs Committee, Abdullah Ismail. Abdullah states that the motives of those involved in such activities should be investigated as the majority of Muslims in the country follow Sunni teachings on Islam. "If the Shi'ite teachings are spread among the Muslims in the country, they are bound to cause disunity and friction among the people," he says.	D F P S	JPRS-SEA-84-004 9 Jan 84	75
11/15/83	MALAYSIA. A Libyan organization, the Call to Islam Society, opens an investment account with Bank Islam in Kuala Lumpur with an initial deposit of US\$250,000. In opening the account on behalf of the society, the Libyan Ambassador to Malaysia Ali Suleiman Alaujaji describes it as yet another display of support for Islamic organizations in this country by Libya. Bank Islam's managing director Abdul Halim Haji Ismail says that the bank hopes to attract more organizations and financial institutions from other Islamic countries.	F P	JPRS-SEA-84-004 9 Jan 84	76
11/16/83	MALAYSIA. The Malaysian Government has no plans to ban Malaysians from traveling to Iran, Prime Minister Mahathir Mohamad tells reporters in Shah Alam. Mahathir states that he has only read about the ban in newspapers, but that is not an official government stand. He further notes that the government did not mention the name of the country in its recent disclosures that a foreign country was trying to export Islamic revolution to Malaysia.	C E P	JPRS-SEA-84-004 9 Jan 84	77

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11/18/83	<p>MALAYSIA. Chen Man Hin, national chairman of the Democratic Action Party (DAP), calls upon Prime Minister Mahathir Mohamad to pledge that Malaysian Government implementation of Islamization policy will not affect non-Muslims' way of life and that the regulation for government workers to wear a songkok (Muslim cap) will be abolished. "The entire people, particularly the 5 million ethnic-Chinese Malaysians, are concerned and worried about the implementation of Islamization policy by the government, because indications are that this policy is already beginning to erode the habits and customs of non-Muslims," Chen declares.</p>	F N	JPRS-SEA-84-035 5 Mar 84	80
11/19/83	<p>MALAYSIA. Pas proposes the abolition of the Malaysian Constitution and the formulation of a new one based on Islamic principles and teachings, states Pas vice-president and information chief Nakhale Haji Ahmad at a press conference in Kuala Lumpur. The Pas leader voices the party's particular objections to the constitutional amendments passed by Parliament in August 1983, which, he states would endanger the independence of the judiciary. He further states that no number of amendments will solve the problem as long as the constitution is not one based exclusively on Islamic teachings.</p>	F	JPRS-SEA-84-003 6 Jan 84	82
11/25/83	<p>MALAYSIA. Democratic Action Party (DAP) member Tan Seng Giaw asks Selangor State Executive Councillor Abu Bakar Abdul Hamid if the state government will guarantee that non-Muslims will not be prosecuted for Khalwat (close proximity) offenses against Muslim law. In response, Abu Bakar warns non-Muslims not to take advantage of the provisions of the proposed amendment to the Administration of the Islamic Religion Act that exempts them from being prosecuted for <u>khalwat</u> offenses.</p>	F N	JPRS-SEA-84-012 23 Jan 84	81
12/22/83	<p>MALAYSIA. The Malaysian Government agrees in principle to allow the Saudi Arabian Government to obtain certain facilities for launching the proposed Voice of Islam program, according to Information Minister Mohamed Adib Adam. The minister states, however, that facilities will be allowed on the condition that they will not threaten the sovereignty and security of Malaysia.</p>	C P S	FBIS (AP) 12 Jan 84	83
01/11/84	<p>MALAYSIA. Malaysia has received assurances from Tehran that there has been no repetition of distribution of Iranian literature here, states Malaysian Foreign Minister Ghazali Shafie. Malaysia is keen to upgrade bilateral relations but is not willing to do so at the expense of subversive activity, Ghazali says.</p>	E P S	JPRS-SEA-84-031 24 Feb 84	84
01/11/84	<p>MALAYSIA. Malaysian Foreign Minister Ghazali Shafie leads a delegation to the Organization of Islamic Conference summit meeting in Casablanca. Among resolutions Malaysia will support at the meeting are membership for Brunei, reinstatement of Egypt, support for the Palestine Liberation Organization, and adoption of an Islamic Declaration of Human Rights. Minister of Culture, Youth, and Sports Anwar Ibrahim will serve as alternate leader of the delegation.</p>	C P	JPRS-SEA-84-031 24 Feb 84	85

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01/11/84	MALAYSIA. Foreign Minister Ghazali Shafie will stop in Tehran on his way home from the Organization of Islamic Conference summit meeting in Casablanca to discuss bilateral trade and the removal of restrictions by Iran on the import of Malaysian palm oil. This matter will also be discussed by a four-man Iranian team, which arrives today for talks with Malaysian Minister of Trade and Industry Tengku Ahmad Rithauddeen and Primary Industries Minister Paul Leong.	C P	JPRS-SEA-84-031 24 Feb 84	86
01/12/84	MALAYSIA. Malaysia is concerned over the danger of the Iranian Islamic revolution being misinterpreted and wrongly applied in the context of individual countries, Deputy Prime Minister Musa Hitam tells a four-man Iranian delegation in Kuala Lumpur. Musa tells the delegation, led by Iranian Director General of Economic Affairs Sayed Mohamad Hossein, that more direct trade should be established between the two countries, instead of the present system of trading through third parties. He also notes that, although Malaysia is in the process of inculcating Islamic values in all aspects of the administration, the sensitivities of the other races are also taken into account.	C P S	FBIS (AP) 13 Jan 84	87
01/13/84	MALAYSIA. Iran is now on a "shopping spree" to buy as much tin as Malaysia can supply says visiting Iranian trade envoy Sayed Mohamad Hossein Adeli. Iran now prefers to buy the metal directly from Malaysia rather than third parties such as London, according to the Secretary of the Iranian Co-ordinating Council for Foreign Economic Relations. "Perhaps we can help prop up the price of your tin, which I understand is now hovering at the floor price," says Sayed Mohammad. He also expresses Iran's interest in buying Malaysian rubber, but states that he hopes that Malaysia will help correct the balance of trade in Malaysia's favor by buying more crude petroleum from Iran.	C P	JPRS-SEA-84-031 24 Feb 84	88
01/13/84	MALAYSIA. Malaysia will send a trade mission to Iran in March to discuss further Iran's interest in buying refined palm oil, tin, and plywood from Malaysia, announces Minister of Trade and Industry Tengku Ahmad Rithauddeen in Kota Baharu. Both countries have agreed to reestablish direct trade relations, Rithauddeen tells reporters.	C P	JPRS-SEA-84-031 24 Feb 84	89
01/20/84	MALAYSIA. Deputy Prime Minister Musa Hitam warns that the Communist Party of Malaysia (CPM) is using Islam in an attempt to win Muslims over to their revolutionary struggle. He cites as examples communist underground broadcasts of Islamic music and the use of Malay Muslim names by Chinese leaders of the Malay Nationalist Revolutionary Party (MNRP), which he describes as front for the CPM.	E N S	JPRS-SEA-84031 24 Feb 84	90
01/25/84	MALAYSIA. Have the Muslim "extremists" replaced the communists as "enemy number one" in Malaysia? asks the Paris newspaper <u>Le Monde</u> . Previously it was necessary to protect the Malaysians against a foreign communist threat. Today, thanks to another Islamic country, the threat comes from some Malaysians. They are very active and are greatly influencing young people to favor an Islamic republic." Malaysian Culture Minister Anwar Ibrahim	E P S	FBIS (AP) 30 Jan 84	193

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01/27/84	<p>states in an interview with <u>Le Monde</u>. The solution must not be brutal, it can only come through education. This is a problem which will take a great deal of time. If they attack us, we will respond. But, if they merely criticize us, we will reply by discussion. There is no question of applying emergency legislation to them," he states.</p> <p>MALAYSIA. The Libyan Government promises to finance the construction of science laboratories, a library, and a cultural center for the International Islamic University in Kuala Lumpur, announces Malaysian Culture, Youth, and Sports Minister Anwar Ibrahim on his return from a 4-day visit to Libya. Libya also offers to increase the number of scholarships for Malaysians wishing to study in Libya and extend assistance for dakwah activities in Malaysia. A Malaysian trade mission will visit Libya in February, and the Libyan Minister of Youth and Sports will visit Malaysia in April.</p>	C P	JPRS-SEA-84-041 15 Mar 84	91
01/31/84	<p>MALAYSIA. Visits by Malaysians and Iranians to each other's countries will be "regularized and regulated" under an agreement to be worked out soon, Foreign Minister Ghazali Shafie tells reporters. Ghazali visited Iran about a week ago to get further assurance that the Islamic republic would not try to "export" its revolutionary ideas to Malaysia.</p>	P S	JPRS-SEA-84-042 20 Mar 84	92
02/21/84	<p>MALAYSIA. The East Malaysian state of Sabah embarks on a program to assimilate the estimated 100,000 Filipino Muslim refugees who make up one-tenth of the state's population, according to Sabah Chief Minister Harris Salleh. Besides providing shelter for the refugees in a number of villages and towns, Sabah, with assistance from the United Nations High Commissioner for Refugees (UNHCR), is constructing 39 classrooms this year in three districts for refugee children. The Malaysian Education Department will provide teachers and textbooks for the schools. The state government and the UNHCR will also set up 12 trading stalls for the refugees in Kota Kinabalu where they can sell native handicraft and clothing, the chief minister says.</p>	C P	Indonesia Times (Jakarta) 23 Feb 84	201
02/24/84	<p>MALAYSIA. The Malaysian state of Sabah launches a three-pronged approach to assimilate the estimated 100,000 Filipino Muslim refugees who form one-tenth of the East Malaysian state's population. According to Chief Minister Harris Salleh, Sabah is providing shelter, employment opportunities, and education for the refugees, who began moving into the area in the early 1970s following the escalation of fighting in the southern Philippines between the government forces and the Moro National Liberation Front (MNLF).</p>	C P	JPRS-SEA-84-045 26 Mar 84	93
02/29/84	<p>MALAYSIA. The Malaysian Government plans to take action against students who allege the administration is carrying out policies that are contrary to Islam and students who claim they are capable of toppling the government through revolution. Deputy Prime Minister Musa Hitam tells reporters that the students who belong in these categories are small in number and are mostly studying abroad. It is only natural that the government is</p>	E S	FBIS (AP) 2 Mar 84	94

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03/13/84	contemplating stern action against them, he says, but the administration will not prevent students from criticizing the government. MALAYSIA. Malaysian clandestine radio stations now play daily nasvid (Islamic religious songs) along with virulent attacks against the Malaysian and Singapore governments, according to Malaysian Deputy Prime Minister Musa Hitam. In addition, the stations transmit long thanksgiving speeches on special Muslim religious occasions and open their broadcasts with Salaam Alaikum, the Islamic greeting, states Musa. Clearly, all of this is aimed at wooing the Malays, Musa notes.	F N S	Indonesia Times (Jakarta) 15 Mar 84	202
03/19/84	MALAYSIA. The Prime Minister's Department is preparing a set of Islamic work ethics that can be used by all sectors to absorb Islamic values in their administration, according to Parliamentary Secretary Haji Awang Jabbar. The ethics will contain positive values pertaining to discipline, industriousness, and dedication, in line with the government's "leading by example" concept, he says. Elements that could hamper national unity will be avoided, he adds.	C F N	Malaysian Digest 15 Apr 84	99
03/21/84	MALAYSIA. Malaysian Prime Minister Mahathir Mohamad begins a visit to Pakistan as part of Malaysia's program to widen economic relations with the Islamic world. Malaysian businessmen accompany the prime minister as he holds talks on commodity trading and a joint shipping accord. Pakistan is currently the largest Islamic purchaser of Malaysian exports. Trade between Malaysia and Islamic countries is on the rise, but still only accounted for 4.5 percent of Malaysian exports and 6.1 percent of Malaysian imports in 1983.	C P	Far Eastern Economic Review (Hongkong) 29 Mar 84	213
04/01/84	MALAYSIA. Malaysia is creating various items and equipment suitable for use by Muslims to be exported to Islamic countries, Prime Minister Mahathir Mohamad notes at the opening of a factory in Kelang. He states that a large portion of the goods used by the 900 million Muslims in the world are made by non-Islamic countries. The Malaysian Government, together with several agencies and corporations, are taking steps to create various equipment suitable for use by Muslims that could be exported to Islamic countries, he adds.	C P	Malaysian Digest 15 Apr 84	100
04/03/84	MALAYSIA. The Communist Party of Malaya (CPM) is intensifying its efforts to poison the minds of Muslims into thinking that communist ideology is identical to the teachings of Islam, declares Deputy Prime Minister Musa Hitam. Speaking at the opening of a 4-day course on national security for kadis in Petaling Jaya, Musa states that the communists are making use of verses from the Quran and enlisting the kadis tools to get the support of the Muslims. The CPM also portrays a number of basic Islamic economic principles such as social justice and eradication of poverty as being synonymous with their ideology.	C N S	JPRS-SEA-84-067 10 May 84	95
04/03/84	MALAYSIA. The maximum fine that can be imposed by the Syariah court will be raised from M\$1,000 to M\$5,000 to give the court more power and put it on a	C F	JPRS-SEA-84-067 10 May 84	96

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04/14/84	par with magistrate courts. Deputy Prime Minister Musa Hitam states that this move is aimed at ensuring that the Syariah court plays an important role in safeguarding the individual, family, and Islamic community. A one-year diploma course on Syariah laws and judiciary will be held by the International Islamic University during the 1985-86 academic, he adds.	C P	Malaysian Digest (Kuala Lumpur) 15 Apr 84	97
04/14/84	MALAYSIA. Malaysians can now travel to Iran freely and Iranians to Malaysia as the discussions on the framework to regulate and regularize such visits have been completed and are being implemented, Foreign Minister Ghazali Shafie tells newsmen following talks with his Iranian counterpart, Ali Akbar Velayati in Kuala Lumpur. Ghazali describes his talks with Velayati as cordial, frank, and friendly and states that "now that we have settled the people-to-people relations, both countries are looking forward to establishing economic cooperation and stepping up direct trade."	C P	Malaysian Digest 15 Apr 84	98
04/19/84	MALAYSIA. A group of "religious fanatics" are influencing parents to stop sending their children to government schools, according to State Executive Councillor and Education Committee Chairman Zakaria Said. He accuses the "fanatics" of playing on religious sentiments to gain support for their religious schools at the expense of the students. This is a threat to the government education system, he states and adds that the government schools also provide prayer rooms for Muslim students.	F S	JPRS-SEA-84-072 17 MAY 84	101
04/26/84	MALAYSIA. An imam (priest) of the opposition Parti Islam (Pas), speaking at a ceramah at the Malaysian army camp Tok Jai in Penang tells soldiers present that they are kafir (infidel) soldiers. He warns them that they have followed political laws and not God's law and are soldiers of the <u>tough</u> tyrannical) army.	F M	Malaysian Government White Paper, "Threat to Muslim Unity and National Security," 9 Nov 84	220
05/21/84	MALAYSIA. The renaissance of a new and brilliant Islamic civilization is not impossible because the Islamic world has intellectuals comparable with those of its previous era of splendor, declares Prime Minister Mahathir at the opening of an International Exhibition on Islamic Civilization at the National Museum in Kuala Lumpur. The exhibition is sponsored in cooperation with museums of other Islamic countries, including the Topkapi Saray Museum in Istanbul.	C P	Malaysian Digest 31 May 84	107
05/22/84	MALAYSIA. "The Federal Government should fully involve itself in all aspects of the religious affairs of Sabah, in particular, the	C F	JPRS-SEA-84-094 26 Jun 84	102

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05/26/84	administration of Islamic law, the building and maintenance of suraus, mosques, and clinics, and the dakwah movement," states Deputy Prime Minister Musa Hitam. Musa makes his remarks after initialling an agreement that transfers the states's three schools for the training of new Islamic converts to the Federal Government.	E S S	JPRS-SEA-84-096 3 Jul 84	104
05/28/84	MALAYSIA. Prime Minister Mahathir Mohamad criticises certain groups that are carrying out activities undermining the government's efforts to inject Islamic values into the administration. These groups resort to making extremist interpretations of the government's actions in order to disrupt the administration, and the government will go all out to crush them, he warns. He states that the government will continue with its efforts to inject Islamic values into the administration.	F S	JPRS-SEA-84-096 3 Jul 84	105
05/30/84	MALAYSIA. Politically, the religious question is a minefield through which the government has to tread warily: on the one hand are those who demand that the government become more Islamic; on the other are the genuine fears expressed by non-Muslims, according to Prime Minister Mahathir Mohamad. Addressing the United Malay National Organization (UMNO) general assembly, Mahathir notes that the critics of the government claim that Bank Islam and the dissemination of Islamic values do not go far enough, while non-Muslims voice fears over what they perceive as an growing trend toward an Islamic state. His administration intends not to suppress the other races but to inculcate such Islamic values as trustworthiness, cleanliness, discipline, and hard work, he tells the general assembly.	C N S	JPRS-SEA-84-096 3 Jul 84	106
06/15/84	MALAYSIA. The International Quran Readin Competition, held in Malaysia this year, provides the opportunity for Muslims the world over to meet and foster Islamic unity, Prime Minister Mahathir Mohamad tells the central committee of the competition. He expresses the hope that more nations will take part in the competition and make it an occasion to reconcile warring Muslim countries.	C P	Malaysian Digest 30 Jun 84	103
07/10/84	MALAYSIA. Three persons, including a Terengganu State assemblyman, have been arrested under the Internal Security Act on suspicion of engaging in activities causing disunity among the people, particularly the Malay community and Muslims, according to Acting National Police Chief Mohamed Amin Osman. The police official states that the three had openly incited people to resort to violence and other activities that would undermine	E M N S	FBIS (SEA) 11 Jul 84	108

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07/18/84	racial harmony and unity, thus threatening public order, safety, and state security. The three persons were reportedly arrested after police launched simultaneous operations in three states this morning.			
07/18/84	MALAYSIA. Regarding an alleged pro-Khomeini gathering taking place during a seminar in Kota Bharu sponsored by Parti Islam (Pas), Prime Minister Mahathir Mohamad states that he is still waiting for a report on it, including one from the police.	P S	FBIS (SEA) 20 Jul 84	109
07/23/84	MALAYSIA. Religious extremists in Malaysia's northern state of Kedah have stepped up their anti-government activities, according to Chief Minister Nahar Shahabuddin. The Muslim extremists are carrying out house-to-house campaigns and distributing antigovernment pamphlets, Nahar states. Some taxi drivers are even playing antigovernment cassettes for their passengers, he adds. Nahar also accuses the extremists of being politically motivated and says some members of the conservative Islamic party Pas are involved in the activities.	E F S	Indonesia Times (Jakarta) 25 Jul 84	200
07/24/84	MALAYSIA. Palestine Liberation Organization (PLO) chairman Yasir 'Arafat meets with Malaysian Prime Minister Mahathir Mohamad who tells him that the Malaysian Government will adopt a specific approach under which it will continue to help the PLO together with the majority of Arab countries. The PLO leader arrived in Kuala Lumpur last night for a state visit at the invitation of the king and was given a ceremonial welcome at Parliament Square this morning.	C P	FBIS (AP) 26 Jul 84	110
07/24/84	MALAYSIA. Malaysia has offered education and other training facilities to the Palestine Liberation Organization (PLO) under the Malaysian technical cooperation program, according to Prime Minister Mahathir Mohamad. Mahathir tells visiting PLO chairman Yasir 'Arafat that Malaysia is prepared to offer scholarships to Palestinians in local universities, especially in medicine and paramedical fields and reiterates the Malaysian Government and people's close support for the PLO.	C P	FBIS (AP) 26 Jul 84	111
07/24/84	MALAYSIA. Kedah Chief Minister Datuk Seri Syed Nahar Shahabuddin announces that the state government will launch a large-scale operation to stem the activities being carried out by Muslim extremists within the state. He notes that a special committee composed of representatives of the State Secretariat, the Police, the Department of Islamic Religious Affairs, and the Department of Information has been formed to monitor every movement of religious extremists and any increase in their activities. The extremists pass out leaflets and sell cassette recordings of sermons that attack the government and incite the people to engage in acts that cause tension and civil disorder, the chief minister states. With the support of the people and action by the government, the activities of the religious extremists can be crushed and their political aspirations eliminated, he says.	E S	JPRS-SEA-84-137 3 OCT 84	112
07/25/84	MALAYSIA. The Malaysian Government has no intention of using a new university course on Islamic culture as a means of compelling non-Muslim	C F	JPRS-SEA-84-137 3 OCT 84	113

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	students to become Muslim, according to Minister of Education Abdullah Haji Ahmad Badawi. The course, he tells Parliament, does not deal with religious matters, and so its introduction should not arouse any suspicions that the government is trying to use it as a means of compelling non-Muslim students to enter the religion. Rather, he states, the course deals with Islamic culture and society and contributions made by Islam in areas other than religion.	N		
07/28/84	MALAYSIA. The Malaysian Government may draft a law requiring the censorship of religious cassettes and publications that contain passages from the Quran, states Deputy Foreign Minister Radzi Sheikh Ahmad.	S	JPRS-SEA-84-137 3 Oct 84	114
08/03/84	MALAYSIA. Former Malaysian Prime Minister Tunku Abdul Rahman tells a gathering of government missionary workers that Malaysia can do without an Iranian style of revolution, which saw thousands of people killed. "We must remember that there are people of other races and religions living in our country," he states. In a related report, government officials state that imams (priests) belonging to the opposition Parti Islam (Pas) have been telling their followers not to pray in government mosques or bury their dead in graveyards used by United Malays National Organization (UMNO) members, whom they refer to as infidels.	F P S	Indonesia Times (Jakarta) 10 Aug 84	206
08/07/84	MALAYSIA. Deputy Supreme President of Pas characterizes the banning of all types of political meetings in Kedah and Perlis states by the police as an effort "to fulfill the wishes of the leaders of the national government." Fadil states that the action taken by the police was actually aimed at paralyzing the activities of Pas in Kedah and Perlis. These activities are being increasingly welcomed by the people, he says.	F S	JPRS-SEA-84-137 3 Oct 84	115
08/08/84	MALAYSIA. Police ban public meetings in the two northern Malaysian states of Kedah and Perlis as the opposition Parti Islam (Pas) steps up its campaign for support. Pas has threatened to defy the ban and to hold the 17 meetings it had planned for this month in the two states. Police have set up road blocks to prevent more of the party's supporters from coming to the states from all over the country. Tens of thousands have converged on the two states in the past fortnight, gathering at small mosques and prayer houses. The confrontation between the United Malays National Organization (UMNO) and Pas came to a head last month with the detention without trial of four senior Parti Islam officials, including a state legislator.	F M S	London Times 9 Aug 84	199
08/09/84	MALAYSIA. The Information Ministry sets up a committee to help prepare and coordinate programs to combat deviationist religious teachings and activities aimed at disrupting Muslim unity, according to Information Minister Rais Yatim. The committee will study daily reports and make recommendations on the types of programs needed to clarify the issues involved, he says.	D S	JPRS-SEA-84-139 5 Oct 84	116
08/13/84	MALAYSIA. The Malaysian Government seeks to put an end to one week of defiance by ordering the police to take action against opposition Islamic	E M	Far Eastern Economic Review (Hongkong) 23 Aug	215

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	party Pas supporters who ignored a ban on large political gatherings imposed in four states on 6 August. Agriculture Minister Anwar Ibrahim says that some Pas campaigners were going around the rural areas calling for a <u>sabil</u> , or crusade. "Their gatherings are highly inflammatory and the threat they pose to public order is no joke," declares Anwar.	F S	84	
08/13/84	MALAYSIA. The Malaysian Government proposes a new weapons law that would ban the possession of dangerous objects (such as knives), even if they have religious engravings on them.	S	Current History December 1984	218
08/17/84	MALAYSIA. Deputy Prime Minister Musa Hitam criticizes racial extremists and religious deviationists for flouting law and order to achieve their aims. Slanderous campaigns and deviationist teachings will jeopardize national security, he states. The government will not be flexible with groups that use verses from the Quran to further their political interests, Musa adds.	E S	FBIS (AP) 21 Aug 84	118
08/18/84	MALAYSIA. The Malaysian Government will not compromise with groups that use verses from the Quran for their political ends, states Deputy Prime Minister Musa Hitam at the opening of the Liaison Committee of Federal and State Governments. Activities of religious groups must not touch on the sensitivities of another group, he adds. The people must remember that the different religions in the country are closely related to race, Musa states.	N S	FBIS (AP) 24 Aug 84	121
08/19/84	MALAYSIA. The Armed Forces will soon set up a religious corps in line with the Malaysian Government concept of instilling Islamic values, Deputy Defense Minister Abang Abu Bakar Haji Mustapha tells newsmen. The religious corps will include the members of the existing armed forces religious staff, he says. In an effort to upgrade their professionalism, the Defense Ministry is studying the possibility of sending officers in the religious corps for further studies in other Islamic countries such as Pakistan, the deputy minister states.	C M P	JPRS-SEA-84-144 19 Oct 84	117
08/19/84	MALAYSIA. The restriction on the holding of ceramah that can threaten Malaysian security was imposed by the government because it will not allow the situation to get out of hand and affect the lives of the people, states Deputy Information Minister Mohamed Kassim Ahman. The government's action is based merely on the interest of national peace and security and not on any other motive, he states.	S	FBIS (AP) 21 Aug 84	119
08/20/84	MALAYSIA. Malaysian Deputy Defense Minister Abang Abu Bakar states that the Armed Forces Council has given the green light for the forming of a religious corps by the end of the year or early next year. The members of the religious corps will comprise the existing religious staff in the armed forces. Staff who are degree holders in religious studies will be absorbed as captains, while those with experience but without academic qualifications will be taken in as lieutenants, according to the deputy minister. In an effort to upgrade their professionalism the Defense Ministry is studying the possibility of sending officers in the religious	C M F P	Pakistan Times (Lahore) 21 Aug 84	207

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	corps for further studies in other Islamic countries such as Pakistan, he adds.			
08/21/84	MALAYSIA. Malaysia joins other Muslim nations in observing a "Day of Islamic Solidarity" with the Palestinian people. Foreign Minister Tengku Ahmad Rithauddeen in a statement renews Malaysia's pledge of support for the liberation of Baitul Muqaddis (Jerusalem) and all other occupied Arab territories. He also charges Israel for its "continued show of contempt and disrespect for justice and the human spirit."	C P	Malaysian Digest (Kuala Lumpur) 15 Sep 84	131
08/22/84	MALAYSIA. The Terengganu State Government may demolish mosques built without its authorization if they are considered a threat to Muslim unity, declares Chief Minister Datuk Amar Haji Wan Mokhtar Ahmad Said. Twenty-nine mosques have been built without government permission, he states, and all those connected with the construction of such mosques are under surveillance. "The State Government will not hesitate to take action, including destroying the buildings if their existence disrupts the harmony of the people or breaks Islamic unity," he warns.	D F S	JPRS-SEA-84-144 19 Oct 84	120
08/26/84	MALAYSIA. The New York Philharmonic Orchestra replaces Malaysia with Thailand on its Asian concert tour following a request by the Malaysian government to drop "Hebrew Rhapsody" by Jewish composer Ernest Bloch from its program for performances in Kuala Lumpur on 2 and 3 September. At first it was agreed another work would be substituted, until orchestra members and American Jewish leaders protested. Prime Minister Mahathir Mohamad comments, "We have every right to consider our own sensitivities as much as we have to consider that of others. If they are worried about the feelings of Jews in the United States, we are worried about the feelings of Malaysians here."	C P	Indonesia Times (Jakarta) 27 Aug 84	204
08/27/84	MALAYSIA. Prime Minister Mahathir Mohamad warns that there are people who want to destroy the democracy practiced in Malaysia and bring about a rule of mullahs. In actual fact, he states in a radio and television message broadcast in honor of Malaysia's National Day, mullah-rule is anti-Islam and based on fanaticism. "We must be careful of those who would use democracy to install a system that will put an end to democracy itself," Mahathir states.	E S	Malaysian Digest 31 Aug 84	122
08/27/84	MALAYSIA. "As far as we are concerned there is no ban on religious meetings in this country and that includes the four states where the government has placed restrictions on ceramahs," states Nik Aziz Nik Mohamed, commissioner of the opposition Parti Islam (Pas) in Kelantan State. "As an Islamic party we will continue to find loopholes in this man-made law and continue to spread the message of Allah," he declares in response to a Malaysian Government ban on political gatherings in the northern states of Kedah, Kelantan, Perlis, and Terengganu. Pas reportedly openly defied the ban last week and in some cases stepped up its activities. Observers described the situation as tense as police tried to disperse a crowd of several thousand in Terengganu State.	F M S	Asiaweek (Hongkong) 31 Aug 84	208

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
08/28/84	<p>MALAYSIA. The Yang di-Pertuan Agong (Paramount Ruler) warns against an overzealous interpretation of Islamic values in society, reminding religious groups that coercion and intimidation in the name of Islam are forbidden. In the royal address at the investiture ceremony marking his 52nd birthday, the King urges a sincere attempt at social reform along Quranic principles and says that every citizen should help the government apply its infusion-of-Islamic-values policy. "We must not misinterpret and regard this as forcing others to follow our ways nor try to intimidate others, because Islam is not a religion of compulsion but requires us to preach goodness and restraint," he states.</p>	C N S	Malaysian Digest (Kuala Lumpur) 15 Sep 84	132
08/28/84	<p>MALAYSIA. Leaders of the opposition Parti Islam (Pas) want to be seen as martyrs, according to United Malays National Organization (UMNO) Secretary General Sanusi Junid. "They are actually longing to be detained by the police so that they will appear heroes in the eyes of the public," he says in response to reports that Pas members were defying a government ban on political meetings in the four northern states of Kedah, Kelantan, Perlis, and Terengganu.</p>	F S	Asiaweek (Hongkong) 31 Aug 84	209
09/01/84	<p>MALAYSIA. "Malaysia's policy on Israel and the Jews has been spelt out clearly and we are merely implementing this policy," states Malaysian Information Minister Rais Yatim following the announcement that the New York Philharmonic Orchestra would cancel its 3-4 September concerts in Kuala Lumpur. Asri Muda, former head of the opposition Islamic party Pas, describes the government's move as a "correct action to fortify the country against Jewish influence."</p>	C F P	Far Eastern Economic Review (Hongkong) 23 Aug 84	214
09/07/84	<p>MALAYSIA. The Malaysia Joint Board for the Coordination of Islamic Activities has been established in the Division of Religious Affairs, announces Deputy Minister in the Prime Minister's Department Yusof Nor. The purpose of the board will be to coordinate all Islamic activities handled by government ministries and statutory bodies. The board will supply each ministry with guidelines on the strategy they should follow in explaining to their respective "target groups" the activities that are being carried out by the government in applying Islamic values in Malaysian society, according to Yusof Nor. The formation of the board constitutes only one of the efforts being made by the Division of Religious Affairs to foster the image of Islam in Malaysia, he adds. Yusof Nor makes his statements to reporters following a ceremony in which he accepted a M\$70,000 check for the board from the Libyan government.</p>	C P	JPRS-SEA-84-155 8 Nov 84	123
09/13/84	<p>MALAYSIA. The Malaysian Government has ordered a probe into reports that the opposition Parti Islam (Pas), has set up suicide and assassination squads and prepared a hit list of five Malay leaders, states Deputy Home Affairs Minister Radzi Sheikh Ahmad. The government reaction will be "swift and harsh" if the alleged plot first reported by the national news agency, Bernama, are true, according to the deputy minister. "We cannot allow killings and violence to be an acceptable feature of politics in this country as is happening in some other parts of the world," he warns.</p>	E S	FBIS (AP) 14 Sep 84	124

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
09/13/84	MALAYSIA. A suicide squad has been set up by the Islamic party Pas in Kedah State, according to a Malaysian news agency Bernama report. The report quotes a "reliable source in Pas (Parti Islam)," who stated that a Pas leader in Kedah has drawn up "a hit list of five current and past United Malay National Organization (UMNO) leaders for assassination" because they are blocking the establishment of an Islamic state in Malaysia.	E	FBIS (AP) 14 Sep 84	125
09/13/84	MALAYSIA. Prime Minister Mahathir Mohamad calls for a meeting of United Malay National Organization (UMNO) state leaders in Kuala Lumpur on Saturday to counter the current Pas campaign against the administration. The meeting, expected to be attended by 570 UMNO leaders, will decide how to respond to extremists' allegations that UMNO is a party of infidels with scant regard for Islam. UMNO state leaders are expected to demand a much tougher official stance towards Pas than previously shown by the government, according to reports by the Malaysian news agency Bernama.	E S	FBIS (AP) 14 Sep 84	126
09/13/84	MALAYSIA. Commander of the Malaysian Army Gen Ghazali Mohd. Seth lists four principle threats facing the Army that endanger national security. These threats are: an armed enemy; communist propaganda claiming that communists are not hostile to Islam; drug abuse; and the use of religion to obtain influence and followers regardless of the effect on the unity and integrity of Muslims. The threat involving the use of religion is the most dangerous since the other threats are clear and can be countered, he tells his audience at the opening of a seminar for the Army's senior religious teachers at the Ministry of Defense. The general urges the Army's religious teachers to play a greater role in blocking influences that disrupt the unity of the Army and have an injurious effect on discipline.	C E M S	JPRS-SEA-84-155 8 NOV 84	128
09/13/84	MALAYSIA. Prime Minister Mahathir Mohamad exposes the activities of certain groups that do not encourage troops to take part in jungle operations because they might neglect their routine religious worship. Speaking at a seminar for army chaplains in Kuala Lumpur, Mahathir brands such activities as efforts to weaken the morale of the troops and treason against the country. The prime minister also states that it is high time that an army chaplain corps be formed.	C M S	JPRS-SEA-84-138 5 Oct 84	129
09/14/84	MALAYSIA. Prime Minister Mahathir Mohamad says Malaysian police will take action in accordance with the law to deal with the so-called assassin squad, claimed to have been set up by the opposition Parti Islam (Pas). Speaking to newsmen in Kota Baharu, he says Pas has admitted the existence of the squad, but he has not received any hit list of United Malay National Organization leaders.	E M S	FBIS (AP) 17 Sep 84	127
09/14/84	MALAYSIA. Gen Ghazali Seth, chief of Malaysian defense forces, announces the establishment of a religious corps in the armed forces as a move to boost morale and help ensure that religious extremism does not take root in the army.	C E M	JPRS-SEA-138 5 Oct 84	130

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
09/15/84	<p>MALAYSIA. The United Malay National Organization (UMNO) is prepared to debate with the opposition Parti Islam (Pas) on its allegation that UMNO members are kafir (infidels), Prime Minister Mahathir Mohamad tells reporters in Kuala Lumpur after chairing the UMNO Supreme Council meeting. An open debate will give all Malaysians the opportunity to hear for themselves and make their own judgement on Pas's allegation, he states. UMNO can arrange with Television Malaysia for live coverage of the debate at any time once Pas agrees, Mahathir adds.</p>	C F S	FBIS (AP) 15 Sep 84	134
09/16/84	<p>MALAYSIA. The United Malays National Organization (UMNO) will carry out immediately a large-scale information campaign to counter Parti Islam (Pas) activities, eradicate its misleading ideologies on Islam, and prevent the faith of the people from being undermined, Prime Minister Mahathir Mohamad announces to reporters in Kuala Lumpur. "As a party whose members consist of Muslims, UMNO cannot sit still in the wake of the activities of a certain party that is spreading beliefs that are contrary to Islam. As good Muslims, we must see to it that the Pas activities are contained," he declares.</p>	S	FBIS (AP) 18 Sep 84	133
09/21/84	<p>MALAYSIA. Contacts between certain groups in Iran and extremists in control of Parti Islam (Pas) is regarded by Malaysians as interference by the Iranian Government in the internal affairs of the country, Malaysian Deputy Foreign Minister Abdul Kadir Sheikh Fadzir tells reporters in Kuala Lumpur following a meeting with Iranian Deputy Foreign Minister Jawad Mansuri. Abdul Kadir states that the Iranian envoy reiterated his government's policy of noninterference in the internal affairs of other countries especially Malaysia. In welcoming this assurance, Abdul Kadir expresses the hope that relations between Malaysia and Iran will be further strengthened with the signing of an agreement to regulate visits between the people of the two countries.</p>	C P S	FBIS (AP) 25 Sep 84	135
09/22/84	<p>MALAYSIA. Deputy Foreign Minister Haji Kadir Sheikh Fadzir urges the government of Iran to control the activities of a certain group in that country, saying that the group is trying to influence political activity in Malaysia. He notes that a certain group in Iran has been carrying out a large-scale operation aimed at obtaining influence among the members of a political party in Malaysia, and if these activities are not controlled they will damage Malaysia's relations with Iran.</p>	P S	JPRS-SEA-84-154 7 NOV 84	136
10/01/84	<p>MALAYSIA. Malaysian Prime Minister Mahathir Mohamad calls on the United Nations General Assembly not to allow itself to be manipulated to fear the resurgence of Islam. He tells the world body of nations that it should not fear the word "fundamentalist," which has triggered so many ancient suspicions and prejudices. "Yes, we are the Islamic fundamentalists," Mahathir states, "because we believe in the fundamentals of Islam--in peace, tolerance, and justice." He declares that a Zionist-inspired Western reaction has further increased the separation between the West and the Islamic world and calls on the Assembly "to be rid of hatred, of the anti-Islam propaganda, of bitterness and prejudice that the Zionists</p>	C F P	Malaysian Digest (Kuala Lumpur) 15 Oct 84	141

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	continue to spew. I appeal therefore for understanding between Jews, Christians, and Muslims," he says.			
10/04/84	MALAYSIA. Deputy Prime Minister Musa Hitam expresses regret at the low zakat (tithes) payments in the country, especially from Malaysian businessmen. Muslims who should pay zakat sometimes forget their duties as demanded by Islam; they should be reminded that their contributions play a significant role in helping to promote economic standards of fellow Muslims who are less fortunate than they in life, Musa notes, speaking at the close of a tithes conference at the University of Malaysia.	C F	JPRS-SEA-84-157 14 NOV 84	138
10/10/84	MALAYSIA. The Syariah Court is given additional powers equivalent to that of the magistrate's court under a bill tabled by Parliament today. Under the Muslim Courts Amendment Act 1984, the criminal jurisdiction of the Syariah Court is enlarged to "try offenses punishable with imprisonment for a term of not more than three years or a fine not exceeding \$M5,000 or six strokes of the rotan or other combinations."	C F	JPRS-SEA-84-157 14 NOV 84	137
10/10/84	MALAYSIA. The Islamic Work Ethic Guideline announced today is aimed at creating devotion to Allah and fostering responsibility in workers in line with steps being taken to create a clean, competent, and honest administration, according to Anwar Ibrahim, chairman of the Islamic Deliberative Council and Minister of Agriculture. The guideline, which will be circulated to all Muslim employees in the government and private sectors, contains the following targets: work sincerely and honestly; work industriously and competently; work with a spirit of mutual aid, discussion, and consensus; and work for the well-being of all mankind.	C F	JPRS-SEA-84-175 18 DEC 84	139
10/10/84	MALAYSIA. The acting chief of the Malaysian Air Force, Major General Mohamed Ngah, discloses that a small number of Air Force personnel have come under the influence of religious extremists. Speaking at a parade at the Butterworth Air Force base, he states that those who have come under such influence lack in-depth understanding of the teachings of Islam.	E M S	FBIS (AP) 11 Oct 84	142
10/10/84	MALAYSIA. The Malaysian Government has relaxed its stringent restrictions on political parties holding ceramahs (religious lectures), announces Deputy Prime Minister Musa Hitam following the weekly Cabinet meeting. Since the political situation in the country has eased quietly, Musa states, the Cabinet agrees that the time has come to allow the police to use their discretion in determining whether ceramahs may be held or certain regulations tightened or relaxed. The move follows reports that several political parties have complied with conditions imposed by the government.	C F S	FBIS (AP) 11 Oct 84	143
10/12/84	MALAYSIA. Guidebooks outlining five Islamic principles, which officials describe as "universally acceptable," are being printed for distribution to Malaysian government servants. The work ethic calls on government employees to carry out their duties "with total dedication in the name of Allah." Agriculture Minister Anwar Ibrahim states that the government will not enforce the guidelines, but he hopes everyone, particularly Muslims	C F	Indonesian Observer (Jakarta) 13 Oct 84	203

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10/16/84	<p>MALAYSIA. Parti Islam (Pas) will hold a series of dialogues with member parties of the National Front and other political organizations in an effort to erase from their minds the impression that Pas is an "extremist political party," announces Pas Vice President Nakhaie Ahmad. Pas will use the Islamic religion as the point of departure in its discussions on various problems with other parties, totally free from racial barriers, Nakhaie states. This is the time for all nationalities in Malaysia to break through the racial barrier and jointly solve their common problems, particularly those concerning race and culture, he states.</p>	F N	JPRS-SEA-84-169 10 Dec 84	145
10/20/84	<p>MALAYSIA. The government is streamlining the roles of the Malaysian Islamic Development Foundation (YPERIM) to widen its activities to include investment, business, and management, discloses United Malay National Organization (UMNO) youth leader Anwar Ibrahim. The membership of the foundation, formed in 1976, has been increased, and it now comprises experts in Syariah law, accountancy, business, and representatives of various government departments, he notes.</p>	C F	JPRS-SEA-84-169 10 Dec 84	146
10/21/84	<p>MALAYSIA. Islamic religion will soon be a compulsory subject for all Muslim students at all levels of the education system, according to Education Minister Abdullah Ahmad Badawi. The Jawi (Arabic) script, not romanized Bahasa Malaysia will be used for the subject, he notes. "All Muslim students, therefore, will be required to learn the Jawi script as another compulsory subject," the minister states while launching the third Islamic education seminar in Kuala Lumpur.</p>	C F P	JPRS-SEA-84-169 10 Dec 84	147
11/06/84	<p>MALAYSIA. Former Prime Minister Tunku Abdul Rahman appeals to the king of Malaysia, Sultan Iskandar, to stop the debate between the United Malays National Organization (UMNO) and the opposition Parti Islam (Pas), calling it a "worthless public exhibition" that would ridicule the Malays and make a mockery of Islam. The Tunku also states that UMNO should not be unduly concerned over Pas slander because the people know that its charges are "baseless."</p>	S	Indonesian Observer (Jakarta) 7 Nov 84	205
11/08/84	<p>MALAYSIA. Prime Minister Mahathir Mohamad states that disunity among races and Muslims in the country should be immediately overcome. The allegation by an opposition party that the United Malays National Organization (UMNO) is infidel has clearly divided the Muslims to the point that disunity is inevitable, he declares. The use of religion for political purposes by the opposition Parti Islam (Pas) has forced UMNO to defend itself by calling for a debate, Mahathir notes.</p>	D S	JPRS-SEA-84-165 30 Nov 84	148

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11/08/84	<p>MALAYSIA. The Malaysian paramount ruler orders the cancellation of an UMNO-Pas (United Malay National Organization-Parti Islam) debate in the interests of national unity, announces the keeper of the Royal Malaysian seals, Datuk Ahmad Zainal Abidin, through Radio Television Malaysia. The paramount ruler states, "Pursuant to the Malaysian Constitution, Islamic affairs are under the absolute power of the sultans as religious affairs chiefs in the Malaysian states. This being the case, no one from any party, Pas or UMNO, has the right to decide on the infidelity of any faction in Islam in the country." The paramount ruler and the sultans further advise parties and individuals not to misuse religious matters for political interests.</p>	F S	FBIS (AP) 9 Nov 84	149
11/09/84	<p>MALAYSIA. The outlawed Communist Party of Malaya (CPM) is currently making efforts to influence religious extremists in order to gain their support, according to Deputy Inspector General of Police Mohamed Amin Osman. The CPM considers the emergence of extremist and subversive groups beneficial to its cause and is actively attempting to influence these groups in order to gain their support, he states.</p>	E M N S	SWB (Reading, UK) 15 Nov 84	150
11/09/84	<p>MALAYSIA. The outlawed Communist Party of Malaya (CPM) is using video cassettes featuring several party members in prayer and in attendance at Islamic festivals in order to influence the people, particularly the Malays, discloses Deputy Defense Minister Abang Abu Bakar. Military intelligence reports have disclosed that members of the 10th Regiment of the CPM, believed to have bases along the Malaysian-Thai border, are responsible for producing the cassettes, according to the deputy minister. The communists are trying to show that they are religiously devout persons with a culture similar to that of the Malays, and they are very confident that by gaining support from the Malays they can achieve their intention of overthrowing the present democratic government, he states.</p>	M N S	SWB (Reading, UK) 15 Nov 84	151
11/09/84	<p>MALAYSIA. The Malaysian Government white paper "Threat to Muslim Unity and National Security" alleges numerous disruptive activities of the opposition Parti Islam (Pas), including directing its followers to not bury their dead in graveyards used by United Malays National Organization (UMNO) supporters or attend prayer services led by UMNO members, who are considered <u>kafir</u> (infidels) by Pas. Pas leaders are also accused of directing their followers to boycott Muslim almsgiving, tithing, and marriages and other celebrations attended by UMNO members. Numerous examples of walkouts and other disruptions staged by Pas members are also cited in the white paper.</p>	D F S	Government of Malaysia White Paper, "Threat to Muslim Unity and National Security," 9 Nov 84	219
11/10/84	<p>MALAYSIA. The government white paper tabled in Parliament today names the opposition Parti Islam (Pas) and the Communist Party of Malaya (CPM) as responsible for exploiting the Islamic religion for political ends and for extremist activities undermining national security, according to the newspaper <u>New Straits Times</u>. Also named in the white paper were seven groups whose leaders had propagated deviant forms of Islam and were described as threats to public order and national security, according to</p>	E N S	FBIS (AP) 14 Nov 84	154

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11/13/84	the news account. Most of the groups are militant in nature, and when the government arrested and detained the leaders it also seized an assortment of flags, uniforms, and light weapons, including pistols, ammunition, and hand grenades. The paper states. Entitled "Threat to Muslim Unity and National Security, the paper also names three Pas leaders involved in Pertubuhan Angkatan Sabiullah, one of the seven militant groups.			
11/13/84	MALAYSIA. The United Malays National Organization (UMNO) will continue to dispel Pas allegations that UMNO and its members are kafir (infidels) although the UMNO-Pas debate has been cancelled, states UMNO youth leader Anwar Ibrahim. "We will continue to explain to the people and refute the allegations through other media forms," says Anwar, who was to have been the second speaker on the UMNO team. "We know the debate was not a solution in itself, but it was seen as necessary in order that UMNO could publicly defend itself," he adds. The debate, scheduled for Sunday, was cancelled on the orders of the yang di-pertuan agong (paramount ruler) acting in concert with the rulers.	F S	FBIS (AP) 15 Nov 84	153
11/14/84	MALAYSIA. Action will be taken against the organizers of the Muslim solidarity meet held by the opposition Parti Islam (Pas) in Gombak last Sunday, according to Deputy Home Minister Radzi Sheikh Ahmad. He warns that the organizers could be charged under existing laws with holding a public gathering of more than 500 people without a police permit. The meeting in Gombak was a political rally held by Pas Secretary General Hassan Shukri and reportedly attended by more than 5,000 people. At the meeting Pas speakers reportedly criticized the government for the cancellation of the UMNO-Pas debate and the white paper on religious extremists tabled in Parliament.	E F S	FBIS (AP) 15 Nov 84	152
11/15/84	MALAYSIA. The opposition Parti Islam (Pas) fails to get the Dewan Rakyat's (House of Representatives') approval to debate the white paper on religious extremism, tabled by Deputy Prime Minister Musa Hitam, for lack of a second to the motion. The motion, moved by the sole Pas MP Haji Nik Abdul Aziz Nik Mat, sought to reject accusations in the white paper that Pas is responsible for the disunity of Malays and Muslims and poses a threat to public order and national security.	D F S	FBIS (AP) 21 Nov 84	159
11/15/84	MALAYSIA. "The cancellation was announced on TV to signify its importance," states a member of the United Malays National Organization (UMNO) Supreme Council regarding the cancellation of the debate between UMNO and the opposition Parti Islam (Pas). "The King and the other rulers wanted it known in no uncertain terms that when it comes to matters affecting religion, they're boss," the UMNO official tells <u>Asiaweek</u> . Another UMNO leader, Secretary General Sanusi Junid, tells <u>Asiaweek</u> , We respect the decision of the King, but we feel very bad. We lost a chance to confront Pas."	F S	Asiaweek (Hongkong) 23 Nov 84	210
11/16/84	MALAYSIA. Deputy Prime Minister Musa Hitam advises non-Muslim political parties to listen to Parti Islam (Pas) leaders addressing their followers	N S	JPRS-SEA-84-160 21 NOV 84	144

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11/16/84	<p>to determine for themselves the truth behind the party's actual policies. "Sometimes, at international conferences and in interviews with foreign magazines, the views given by Pas leaders may sound reasonable to non-Muslims. The truth of their policies and struggle can only be discovered when they address their own people at ceramahs," he declares. Musa makes his remarks in response to an announcement that Pas is seeking to hold dialogues with MCA and other interested non-Muslim political parties on culture and Islamic matters to dispel misconceptions that Pas is an "extremist" party.</p> <p>MALAYSIA. The opposition Parti Islam (Pas) will organize ceramahs nationwide to rebut the charges made against it in the government white paper on religious extremism, states Pas Vice President Nakhaie Haji Ahmad. Since the Parliament refused to have a debate on the white paper, Pas will hold the ceramahs to answer the charges that it is responsible for causing confusion among the Muslims, he says.</p>	F C	JPRS-SEA-85-003 8 Jan 85	156
11/16/84	<p>MALAYSIA. About 100 policemen, including Police Field Force personnel, set up roadblocks to stop people from going to a house in Langgar near Alor Setar to attend a ceramah organized by the opposition Parti Islam (Pas), states Kedah/Perlis Chief Police Officer and Deputy Commissioner Abdul Aziz Haji Hussain. "Pas leaders had been informed of the ban earlier and advised not to address the people," he discloses. The police stopped the ceramah for security reasons and will continue to use their discretion in approving ceramahs and political gatherings, Abdul Aziz states.</p>	F M S	JPRS-SEA-85-003 8 JAN 85	157
11/17/84	<p>MALAYSIA. Timber exports to West Asia are expected to double soon, according to Deputy Minister of Primary Industries Megat Junid Megat Ayob. The deputy minister returned to Kuala Lumpur yesterday after leading a timber mission to Saudi Arabia, Egypt, Morocco, Oman, and Bahrain.</p>	C P	JPRS-SEA-85-002 7 Jan 85	160
11/17/84	<p>MALAYSIA. Sarawak security forces are keeping a lookout for communist propaganda video tapes with an Islamic theme, according to Rajang Security Command (RASCOM) chief executive officer Paul Chien Ung Yew. The video tapes, which have appeared in Peninsular Malaysian villages, show pictures of members of the Communist Party of Malaya (CPM) in prayer, celebrating Muslim holidays, and performing cultural dances.</p>	M N S	JPRS-SEA-85-003 8 Jan 85	173
11/18/84	<p>MALAYSIA. Prime Minister Mahathir Mohamad, speaking to an audience of Malay businessmen, warns against the influence of the opposition Parti Islam (Pas). Its members will do anything to seize power in the country, he declares, including misinterpreting verses from the holy Quran to suit their own purposes.</p>	S	FBIS (AP) 21 Nov 84	158
11/18/84	<p>MALAYSIA. Former chairman of the Communist Party of Malaya (CPM) Musa Ahmad states that the communists are trying to infiltrate Islamic and political organizations in the country in order to split the Muslims and spread CPM influence. The CPM has trained cadres and instilled them with religious knowledge to enable them to infiltrate into religious, political, and other</p>	E N S	JPRS-SEA-84-171 12 DEC 84	161

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11/18/84	<p>organizations, he tells an audience at a ceramah in Kelantan organized by the State Security Committee. Musa, who returned to Malaysia from Beijing in 1981 after 25 years with the CPM, notes that the communist cadres tell Muslims that the communist ideology and Islam are similar although the communists do not believe in Islam.</p> <p>MALAYSIA. Prime Minister Mahathir Mohamad calls on members of the United Malays National Organization (UMNO) to rise up and spread the word to contradict the devious message of the opposition Parti Islam (Pas). Mahathir refers to Pas leaders as "snakes with forked tongues" for twisting the truth about Islam and states that UMNO members should not remain passive and allow Pas to weaken the party.</p>	F S	Asiaweek (Hongkong) 6 Dec 84	211
11/19/84	<p>MALAYSIA. United Malays National Organization (UMNO) Vice President Abdullah Ahmad Badawi criticizes the opposition Parti Islam (Pas) for damaging Malay unity in Penang, where Malays are a minority. Malay efforts to work together for progress and development are being hampered in Penang by Pas, Abdullah tells his audience at the opening of the Bumiputera Entrepreneur Expo in Penang.</p>	D S	JPRS-SEA-84-171 12 Dec 84	162
11/21/84	<p>MALAYSIA. The Malaysian Education Ministry has no plan to make it compulsory for non-Muslim students to take up Islamic studies, states Education Minister Abdullah Haji Ahmad Badawi. "To make it compulsory for the subject to be learnt by every student would not be in line with democracy and the freedom of religious practice," he notes. "The Ministry has already increased the time allocated for Islamic studies per week from 120 to 150 minutes," he adds.</p>	C F N	JPRS-SEA-85-003 8 Jan 85	164
11/24/84	<p>MALAYSIA. The opposition Parti Islam (Pas) is training groups of its members to overthrow the Rulers by force, according to Kelantan State United Malays National Organization (UMNO) leader Datuk Haji Mohamad Yaacob. A report stating that Pas is a threat to national security was presented by the Acting Inspector-General of Police Mohamad Amin Osman at the recent Conference of Rulers, states the Kelantan UMNO leader. Datuk Haji Mohamad urges the people not be swayed by Pas tactics and to be wary of the party's actions as the activities could threaten the security of the country and deviate the faith of the Muslims in the country.</p>	E M S	JPRS-SEA-85-003 8 Jan 85	165
11/26/84	<p>MALAYSIA. Deputy Defense Minister Datuk Abang Abu Bakar states that communist terrorists are stepping up efforts to use religion with a view to influencing the Malay community. Their actions, including using videocassettes showing themselves at prayer, are designed to win sympathy for their efforts to overthrow the government, according to the deputy minister. He urges rural inhabitants, especially in border areas, to beware of this new trend.</p>	E M N S	JPRS-SEA-84-175 18 Dec 84	168
11/27/84	<p>MALAYSIA. Malaysian Deputy Minister of Home Affairs Radzi Sheikh Ahmad warns that certain groups are going all out to spread Islamic deviationist teachings for their own interest. Radzi tells newsmen that the Communist</p>	N S	JPRS-SEA-84-173 14 Dec 84	169

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
11/28/84	<p>Party of Malaya (CPM) frequently uses religion to gain support of the people and attempts to make it seem that the communist struggle is similar to that of groups pressing for the improvement of the welfare of the Muslim community.</p> <p>MALAYSIA. The Communist Party of Malaya (CPM) has formed a new wing, the National Malay Revolutionary Party of Malaya (NMRPM), which uses deviationist Islamic teachings as a means to gaining power in the country, Deputy Home Affairs Minister Radzi Sheikh Ahmad discloses at the opening of the 60th Conference of the Junior Police Officers Association. With the new wing, the CPM believes it can exploit religious sentiments being spread by extremists and fanatics in the country who hope to topple the government by violent means in order to establish an Islamic Republic, he states. Radzi warns the police not to fall prey to these teachings, which are in conflict with the teachings of Islam.</p>	E M N S	JPRS-SEA-85-003 8 Jan 85	170
12/01/84	<p>MALAYSIA. There are signs that the Communist Party of Malaya (CPM) is reviving its terrorist activities in the rural areas of Malaysia and, in doing so, making use of Islam to seek the support of Malays, according Deputy Inspector of Police Mohamed Amin Osman speaking to the Consumers Cooperative Association in Johor Baharu.</p>	E M N S	JPRS-SEA-84-175 18 Dec 84	172
12/03/84	<p>MALAYSIA. The Council of Rulers, in agreement with a ruling made by the Committee on Islamic Law, rules that Islam forbids a Muslim to accuse another Muslim of being infidel. The rulers also urge the prime minister to take stern actions concerning the matter to avert disunity among Muslims.</p>	D S	JPRS-SEA-84-175 18 Dec 84	163
12/03/84	<p>MALAYSIA. Prime Minister Mahathir Mohamad states that the opposition Parti Islam (Pas) has tried to force the United Malays National Organization (UMNO) and the government to declare Malaysia an absolute Islamic nation. Speaking before the Selangor State Secretariat, Mahathir states that there is no way the government will agree to such a move in view of the multiracial and multireligious character of Malaysia.</p>	F N S	JPRS-SEA-84-175 18 Dec 84	171
12/04/84	<p>MALAYSIA. Prime Minister Mahathir Mohamad states that the Malaysian Government will consider the possibility of drafting a new law to take action against those who call Muslims infidels. This follows a directive by the rulers council yesterday asking the prime minister to stop these activities in order to prevent disunity among Muslims, Mahathir tells newsmen. He states that he will discuss with the cabinet what action is to be taken against the offenders.</p>	D S	JPRS-SEA-84-175 18 Dec 84	166
12/04/84	<p>MALAYSIA. Political parties and religious and community leaders reportedly welcome the religious ruling issued by the Council of Rulers prohibiting Muslims from accusing other Muslims of being infidels. In separate statements by various Islamic leaders and the opposition Parti Islam (Pas), the decision is welcomed as being relevant to the current situation in the country, where seeds of disunity among the Muslim community are growing.</p>	D F S	JPRS-SEA-84-175 18 Dec 84	174

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
12/05/84	MALAYSIA. His Majesty the King directs that discussion sessions be held to restore Muslim unity damaged by the practice of Muslims calling one another infidel. Speaking at a celebration commemorating the birthday of the Prophet Mohammed, the king also states that he wishes the government to draft laws enabling the Islamic court to take action against people calling other Muslims infidel.	D F S	JPRS-SEA-84-175 18 Dec 84	167
12/06/84	MALAYSIA. Prime Minister Mahathir Mohamad begins a 10-day official visit to Libya, Egypt, and Mali, accompanied by Foreign Minister Tengku Ahmad Rithauddeen and Agriculture Minister Anwar Ibrahim.	C P	FBIS (AP) 6 Dec 84	175
12/06/84	MALAYSIA. Asiaweek reports that an independent survey taken at Universiti Kebangsaan Malaysia in Bangi showed that, while in 1973-74 only 15 percent of female students wore the <u>telekung</u> (Muslim veil), by 1984 the figure had risen to 80 percent.	F	Asiaweek (Hongkong) 6 Dec 84	212
12/08/84	MALAYSIA. The Malaysian Government is observing the activities of certain foreign countries extending financial aid to political parties in Malaysia to determine whether the aid is intended to create opposition to government policies in order to bring the government down, discloses Deputy Home Affairs Minister Radzi Sheikh Ahmad. The government is aware of the activities of an opposition party that receives foreign aid as well as the country that extends the aid on the basis of upholding Islamic religious laws, he states. Radzi also discusses communist underground activities designed to win the sympathy of the Islamic community, including circulation of religious brochures and the broadcasting of religious programs on the clandestine Voice of Malayan Democracy Radio.	E N P S	FBIS (AP) 11 Dec 84	176
12/10/84	MALAYSIA. Vice President of the opposition Parti Islam (Pas) Nakhaie Ahmad states that the Malaysian government election commission has redrawn electoral boundaries to significantly increase the size of his party's districts so that fewer of the party's representatives in state assemblies will represent larger numbers. Nakhaie says his party had hoped to take up to seven seats in Parliament in the next election, but that figure will now probably be cut to four or five. Pas currently holds one seat. The remapping done by the election commission is required every 10 years under the constitution. This time, however, both Pas and the Democratic Action Party (DAP) are complaining that the remapping was done to enhance United Malays National Organization (UMNO) political power by cutting into the opposition party strongholds.	F S	Asian Wall Street Journal 10 Dec 84	177
12/10/84	MALAYSIA. The Iranian Embassy in Kuala Lumpur denies assumptions of Iran giving financial aid to certain political parties in Malaysia. A spokesman of the Embassy states, "The Iranian government does not have any hand in this matter. This is not the first time our country has been accused (of this) by local authorities. The accusation is groundless." When asked whether the Iranian Embassy here has ever been approached by any political party for such aid, the spokesman denies having any knowledge of the matter.	P S	JPRS-SEA-85-020 1 Feb 85	184

ISLAMIC FUNDAMENTALISM IN SOUTHEAST ASIA

DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
12/12/84	<p>MALAYSIA. A draft proposal of a plan to regulate travel between Iran and Malaysia in order to keep track of the Islamic republic's militant groups and local religious extremist parties and individuals has been submitted to the Iranian Government, confirms Foreign Affairs Deputy Minister Kadir Sheikh Fadzir. "We have to regulate this exchange of visits so that it will not create a situation that could harm our bilateral relations," he says. This is one way of reducing "tension" between the two countries in the face of allegations that Iranian militant groups are supporting the activities of local Muslim extremists, he adds. Under the draft proposal, Tehran would inform Kuala Lumpur of Iranians visiting this country, especially those suspected of exporting revolutionary Islamic ideas, and Malaysia would reciprocate.</p>	E P S	JPRS-SEA-85-020 1 Feb 85	178
12/12/84	<p>MALAYSIA. Malaysia and Libya agree to set up a joint holding company to facilitate trade, investment, and other commercial activities during a visit to Tripoli by Malaysian Prime Minister Mahathir Mohamad. The company will be set up in Kuala Lumpur with a paid-up capital of \$10 million by the Malaysian Overseas Investment Corporation (MOIC) and the Libyan Arab Foreign Investment Company, with each taking up an equal stake. Libya also agrees to buy 4,130 tons of Malaysian rubber in the next two years for its tire factory, which Mahathir toured. Other commodities discussed for possible future trade include Malaysian palm oil and timber and Libyan oil and urea.</p>	C P	JPRS-SEA-85-020 1 Feb 85	181
12/12/84	<p>MALAYSIA. The Malayan Chinese Association (MCA) is prepared to hold a dialogue with the opposition Parti Islam (Pas) if written replies are provided by that party to MCA's five questions, states Chew Hock Thye, a member of the MCA Central Committee. The questions to be answered are: 1) does Pas agree and admit that Malaysia is a secular and not an Islamic nation; 2) does Pas agree and admit that Malaysia is a nation consisting of numerous ethnic groups whose cultures must be kept alive and accepted by all; 3) does Pas agree and support the rights and interests of all ethnic groups as guaranteed by the Constitution; 4) does Pas support and accept the constitutional monarchical government and parliamentary democracy as agreed upon by the united government and ratified since independence; and 5) does Pas admit that Malaysia is a unique nation from a socio-cultural and socio-economic standpoint, and for this reason, any social change must be based on the present situation in Malaysia and not on that in another country?</p>	F N	JPRS-SEA-85-031 15 Feb 85	196
12/13/84	<p>MALAYSIA. Malaysia and Egypt agree to establish joint industrial and other projects in Egypt with emphasis on palm oil, rubber, and timber during a visit to Cairo by Malaysian Prime Minister Mahathir Mohamad. Egyptian Prime Minister Kamal Hassan Aly says that Mahathir was given a list of arms and equipment manufactured in Egypt for consideration, with a view to possible purchases, and adds that Egypt is keen on "expanding bilateral relations and developing economic and commercial cooperation." Talks between the two leaders focused on the Palestinian problem, the Iran-Iraq</p>	C P	JPRS-SEA-85-020 1 Feb 85	180

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	war, Afghanistan, and Kampuchea. "The views of the two countries on these questions are identical," reports Aly.			
12/13/84	MALAYSIA. Malaysia and Libya issue a joint communique, at the end of a 4-day official visit by Malaysian Prime Minister Mahathir Mohamad, calling on developing countries to actively pursue South-South cooperation in the wake of deterioration of the world economic situation and failure of the North-South dialogue. Mahathir and Libyan Prime Minister Abdussalam Jalloud in their talks agreed that Libya and Malaysia should further strengthen their ties in the economic, cultural, and technical fields and, in particular, promote direct trade.	C P	JPRS-SEA-85-020 1 Feb 85	182
12/13/84	MALAYSIA. Malaysia offers to share its development experience with Libya under the Malaysian technical cooperation program. Speaking at the signing of the agreed minutes of the second Malaysia-Libya joint commission in Kuala Lumpur, Malaysian Foreign Minister Tengku Ahmad Rithauddeen states that this marks the beginning of closer and more meaningful bilateral relations between the two countries. Both sides express interest in increasing trade between the two countries, with the Libyan delegates showing particular interest in Malaysian rubber, palm oil, and timber. The Malaysian delegates express appreciation to Libya for sponsoring the International Islamic University and agreeing to provide assistance to the university, whose growth and development will benefit Muslims in Asia and the Pacific.	C F P	JPRS-SEA-85-020 1 Feb 85	185
12/14/84	MALAYSIA. Saudi Arabia is an attractive market for Malaysian timber products in view of its substantial requirements of wood-based building materials under its Second and Third Development Plans, states Maskayu, a monthly bulletin of the Malaysian Timber Industry Board. Exports of Malaysian timber products to Saudi Arabia have steadily increased since 1979, making it the biggest importer of Malaysian timber products among West Asian countries, according to Maskayu.	C P	JPRS-SEA-85-020 1 Feb 85	179
12/21/84	MALAYSIA. Prime Minister Mahathir Mohamad accuses the opposition Parti Islam (Pas) of conducting a smear campaign against Kedah State Chief Minister Syed Nohar Shahabuddin. At issue is a videotape being widely circulated in Kedah and surrounding states showing the chief minister attending a party dressed in Mexican frontier attire. Reportedly tacked on to the party scenes are pornographic scenes, giving the viewer the impression that they are all part of the same event. The uproar over the film precedes a special by-election in Kedah State being contested by Pas and the United Malays National Organization for a seat in Parliament.	F S	Asiaweek 21-28 Dec 84	190
12/24/84	MALAYSIA. Malaysian Minister for Foreign Affairs Tengku Ahmad Rithauddeen, in an address to the 15th Ministerial Conference of the Organization of Islamic Conference in Sanaa, North Yemen, calls on the Muslim states to be more united and resolute in the face of the myriad problems facing the world as a whole. Rithauddeen also states the Malaysian concern for the	C P	FBIS (AP) 28 Dec 84	192

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	welfare of the Palestinian people and the establishment of the Palestinian homeland.			
12/26/84	MALAYSIA. "As a mark of solidarity with Opec," Malaysia will trim its oil production by almost 9 percent in 1985, announces Finance Minister Daim Zainuddin. Crude oil production will drop by 40,000 barrels per day in 1985, with a reported resultant loss of M\$1 billion for the Malaysian Treasury. "The government hopes this gesture will be supported by other oil-producing countries and that crude oil prices can be stabilized," the finance minister adds.	C P	Far Eastern Economic Review (Hongkong) 10 Jan 85	186
12/28/84	MALAYSIA. The Muslim Youth Movement of Malaysia (Abim) pledges its continued support and sympathy for the Mujahiddin movement and the Afghans in their struggle against the Soviet Union. Abim Vice President Kamarudin Mohamed Nor states that Soviet sympathizers believed that after some years the Soviets' presence in Afghanistan would be accepted by the whole world. "We want to break this view. Abim will continue reminding Malaysians and the world what the Soviets have done," Kamarudin declares at a press conference on the fifth anniversary of the Soviet invasion of Afghanistan.	C P	JPRS-SEA-85-026 8 Feb 85	198
01/01/85	MALAYSIA. Legislation on the "infidel" issue (Muslims calling other Muslims infidels) will be drafted by the attorney-general's chambers once the cabinet gives the go-ahead, states Prime Minister Mahathir Mohamad. Mahathir declines to say what the new law will entail but notes that "If the federal government introduces the legislation and if it is within the jurisdiction of the various states, the states will normally use it as a guideline." The prime minister also states that the recent announcement that action will be taken against those stirring racial issues in the country is the last warning that will be given.	D S	Indonesian Observer (Jakarta) 2 Jan 85	183
01/18/85	MALAYSIA. Attempts by the Muslim opposition party Pas to discredit the national education system are subversive, declares Education Minister Abdullah Ahmad Badawi. He notes that the education system, which has brought much benefit to the country, has been described by Pas as a system of infidels, Jews, and tyrants.	D S	JPRS-SEA-85-046 15 Mar 85	381
01/19/85	MALAYSIA. The United Malays National Organization (UMNO) candidate defeats the candidate of the opposition Parti Islam (Pas) in a by-election in Kedah State by a decisive margin of 5,072 votes of the 30,822 votes cast. Islam's role in Malaysia had been a key issue in the hotly contested race.	F S	Far Eastern Economic Review (Hongkong) 31 Jan 85	197
01/21/85	MALAYSIA. Radio Malaysia will continue to broadcast the program "Nida al-Islam" from Mecca nightly because of the positive effects it has on Muslims, according to Malaysian Minister of Information Rais Yatim. Rais makes this announcement following a meeting with Saudi Arabian Deputy Information Minister 'Abd al-'Aziz al Qubiry in Kuala Lumpur.	C P	JPRS-SEA-85-027 11 Feb 85	189
01/22/85	MALAYSIA. Oman has expressed interest in setting up joint ventures with Malaysia in the wood-based and palm oil industries, Malaysian Minister of	C P	JPRS-SEA-85-027 11 Feb 85	188

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
01/24/85	Foreign Affairs Tengku Ahmad Rithauddeen tells newsmen after receiving an Omani trade delegation in Kuala Lumpur. The delegation, headed by Omani Under Secretary of Trade Ahmad Nabu Maghri, is having discussions with several Malaysian firms on how best to implement joint ventures in furniture-making and processing palm oil into edible oil.	C F	JPRS-SEA-85-027 85	191
01/24/85	MALAYSIA. Kedah State Chief Minister Syed Nahar Shahabuddin announces his resignation, according to Malaysian news agency Bernama. As chief minister of a largely conservative Muslim state, Bernama notes, Nahar has been in the forefront of the United Malays National Organization (UMNO) campaign against the opposition Parti Islam (Pas). Preceding a by-election this month in Kedah, Pas officials made public a controversial 40-minute videotape showing scenes of Nahar "living it up" at a Mexican-style party, according to the Bernama report. Although UMNO leaders, including Prime Minister Mahathir Mohamad, rallied to his defense, top UMNO sources said they were disappointed with Nahar's apparent failure to understand the conservative Malay's distaste for high living, Bernama states.	C F	JPRS-SEA-85-027 85	191
01/28/85	MALAYSIA. UMNO Youth Chairman Anwar Ibrahim calls on members of that group to fight against extremists who are trying to create political, social, and economic chaos in Malaysia. He states that the extremists against whom they should fight include groups that use religion as a tool or use religious issues to incite our young people, both from the pulpit and the classrooms of our public schools, to reject the Islamization plans being carried out by the government.	D S	JPRS-SEA-85-056 85	374
02/04/85	MALAYSIA. A telex link has been established between Kuala Lumpur and Peshawar, Pakistan, where the Afghan Mujahidin have their headquarters, in order to channel reports of the war to the outside world, states Haji Mangal Hussain, Afghan Mujahidin representative in Kuala Lumpur. He further praises the Malaysian Government for its material, financial, and moral support and for allowing the Mujahidin to set up an office in Kuala Lumpur.	C P	JPRS-SEA-85-045 85	375
02/09/85	MALAYSIA. The opposition Islamic party Pas is making contacts with the Chinese community in order to establish a relationship and strive for their support, Pas general secretary Haji Hasan Shukri states in an interview. Pas has used the Chinese language in its statements addressed to the Chinese community in order to gain greater acceptance, he notes. According to preliminary surveys, the reaction of the Chinese community is far from enthusiastic, he notes, but Pas leaders will continue to persevere in trying to educate Malaysian Chinese about Islam.	N	JPRS-SEA-85-078 85	388
02/10/85	MALAYSIA. "A leader in a Muslim society like Malaysia must be a good Muslim. Even a Chinese or an Indian can be the leader in a Muslim society like ours provided he is a pious Muslim," declares the vice president of the opposition Parti Islam (Pas), Hadi Awang. Speaking at a Pas-sponsored seminar on national unity at the Selangor Chinese Assembly Hall in Kuala Lumpur, Hadi tells his audience, "Pas is an Islamic party, not a Malay	F N	Asiaweek (Hongkong) 8 March 1985	194

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
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02/11/85	<p>party. I have said before that Pas should not be led by only Malays. If there are able Chinese or Indian Muslim leaders they would also emerge as leaders....Anybody who professes belief in Islamic struggle can become a member or leader of Pas."</p> <p>MALAYSIA. Malaysian Deputy Information Minister Kassim Ahmad urges the people to be steadily vigilant toward religious extremists who try to influence them through wrong religious rulings. Speaking in Kota Baharu, Kelantan, Kassim adds that the government will take action against these groups to protect Muslim unity and ensure state security.</p>	D E S	JPRS-SEA-85-041 5 MAR 85	195
02/11/85	<p>MALAYSIA. The Islamic opposition party Pas holds the first ever symposium on Islamic resurgence for non-Muslims in Kuala Lumpur. The goal of the symposium, according to the organizers, is to solicit non-Muslim understanding of the Pas struggle to achieve national unity through Islam. The symposium was held in a Chinese assembly hall and a banner written in Chinese characters was used to announce the symposium.</p>	N	JPRS-SEA-85-060 12 April 85	379
02/12/85	<p>MALAYSIA. Malaysia will continue to accord recognition to the Palestine Liberation Organization and the Afghan Mujahidin and support their struggle even if such support is disliked by the superpowers, states UMNO youth leader Anwar Ibrahim at a rally held in conjunction with the visit of a PLO representative to Malaysia. Anwar notes further that Malaysia has allowed the setting up of a PLO mission and a representative office of the Afghan Mujahidin in Kuala Lumpur because it has accorded recognition to their struggle.</p>	C P	JPRS-SEA-85-039 1 Mar 85	372
02/28/85	<p>MALAYSIA. The Malaysian Islamic Bank, Ltd. forecast it would record a profit of M\$3.8 million in the fiscal year ending 30 June 1985 compared with a loss of M\$1.77 million for the first year of operation. The bank's president notes that the Islamic Bank was able to recover its capital in only 1 and 1/2 years compared with the 3 years ordinarily needed for this purpose by other banks.</p>	C	JPRS-SEA-85-070 28 April 85	384
03/11/85	<p>MALAYSIA. Malaysia will join the Islamic Foundation for Science and Development as a result of a decision made at a recent cabinet meeting in Kuala Lumpur, according to the Minister of Information. Malaysia will also contribute 1 million ringgit to the organization.</p>	C P	JPRS-SEA-85-058 8 April 85	378
03/12/85	<p>MALAYSIA. Prime Minister Mahathir Mohamad, speaking at a dinner in honor of visiting Yugoslav Prime Minister Milka Planinc, notes the need for greater international efforts in supporting Palestinian people in their struggle to recover their homeland and the Afghan Mujahadin in their efforts to rid their country of foreign troops.</p>	C P	Indonesia Times 13 Mar 85	380
03/26/85	<p>MALAYSIA. In his address opening the third session of the sixth Parliament, the Malaysian Paramount Ruler Sultan Iskandar al-Haj makes the following remarks: "Consistent with the position of Islam as the official religion of the country, my government is constantly taking effective</p>	C D N	FBIS (AP) 29 Mar 85	373

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DATE ----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
04/08/85	<p>measures to inculcate Islamic values in the administration. In this regard, I am aware that these measures have been misunderstood by a certain group of people and have created suspicion among other groups. I wish to call upon the first group to accept these measures in good faith. To the other, I would like to stress that the inculcation of Islamic values will not undermine their fundamental rights. All of us should work together with the government in its efforts to intensify the inculcation of Islamic values."</p> <p>MALAYSIA. Deputy Prime Minister Musa Hitam confirms the detaining under the Internal Security Act of Haji Suhaimi Said, the legal adviser to the opposition Islamic party Pas. Musa tells newsmen that the police arrested Suhaimi for carrying out activities that had brought about a split in the country's Muslim community. His activities were described by the police as a threat to public order and national security. Musa notes that Suhaimi will be interrogated for 60 days and any action to be taken against him would be made after that period.</p>	D S	JPRS-SEA-85-058 8 April 85	377
04/14/85	<p>MALAYSIA. The Arab Chamber of Commerce and Industry and the Malaysian National Chamber of Commerce agree to cooperate on the promotion direct trade between Malaysia and the Arab countries, without the use of middlemen.</p>	P	JPRS-SEA-85-071 2 May 85	371
04/17/85	<p>MALAYSIA. As many as 65 members of the opposition Islamic party Pas declare they have withdrawn from Pas and joined UMNO, according to the chief of UMNO's Pasir Mas division. The former Pas members stated that they have more confidence in struggle of UMNO to uphold Islam in the country than in the struggle of Pas</p>	C D	JPRS-SEA-85-062 17 Apr 85	376
04/25/85	<p>MALAYSIA. The Malaysian Government passes additional, tougher amendments to the Penal Code sections on religious conflicts, making it mandatory for the courts to impose at least 2-5 year sentences for those convicted of inciting violence or arousing religious sentiments.</p>	S	Asia Research Bulletin 31 May 1985	389
04/28/85	<p>MALAYSIA. Prime Minister Mahathir Mohamad, speaking to a crowd of 10,000 in Kota Baru, criticizes a certain group of Muslims in the country who revered Muslims who died fighting other Muslims. The prime minister further notes that this group has refused to resolve political problems through discussions and is spreading its beliefs to other Muslims.</p>	D S	JPRS-SEA-85-077 15 May 85	382
04/28/85	<p>MALAYSIA. Prime Minister Mahathir Mohamad warns UMNO members not to be trapped into taking extreme actions that could benefit the opposition Islamic party Pas. He urges UMNO party members to be moderate because that is in accordance with Islam. Extreme actions, he warns, could also frighten the other Barisan Nasional component parties, thus creating a split.</p>	D S	JPRS-SEA-85-077 15 May 85	383

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DATE	EVENT	CATEGORY	SOURCE	ENTRY NR.
05/04/85	MALAYSIA. The chief minister of Terengganu state, Datuk Amar Wan Mokhtar, accuses Pas leaders of misleading Muslims by telling them that nationalism is anti-Islamic according to Islamic scriptures.	D S	JPRS-SEA-85-107 85	365
05/18/85	MALAYSIA. Malaysian Foreign Minister Tengku Ahmad Rithauidin tells reporters that he has urged the members of the Organization of Islamic Conference (OIC) to enhance their cooperation in the economic field, especially in manufacturing, transportation, and investment.	P	JPRS-SEA-85-089 5 Jun 85	386
05/28/85	MALAYSIA. The second bomb in 4 days explodes in a busy shopping complex in Kota Kinabalu, capital of the East Malaysian state of Sabah. Tension has been running high in the capital since election last month of the new government led by Joseph Pairin Kitingan, head of the Christian-dominated Parti Bersatu Sabah (PBS). Kitingan's appointment as chief minister is being challenged by Mustapha Harun, leader of the Muslim-dominated United Sabah National Organization (USNO).	E	JPRS-SEA-85-097 85	387
05/30/85	MALAYSIA. A new Islamic political party in Sabah is in the formative stages. According to the organizers, it will be called Bersatu Islam Sabah (BIS, or United Islamic Party of Sabah). BIS will be a moderate party with the purpose of uniting all Sabah Muslims under one banner, according to the organizers. Muslim votes are currently divided among several parties, they said.	D	JPRS-SEA-85-109 85	367
06/04/85	MALAYSIA. An outbreak of bomb blasts in Kota Kinabalu is being linked by police intelligence officials to Muslim extremists trying to destabilize the Christian-dominated state government of Sabah. Datuk Kitingan, leader of the Christian-dominated Parti Bersatu Sabah (Sabah United Party), became chief minister of the state on 22 April by the unexpected defeat of the Berjaya Party headed by former Chief Minister Harris Salleh. Police believe the extremists are attempting to force federal authorities to call a national emergency and dissolve the state assembly and then run the state until the situation is stabilized. This would give the Muslims time to consolidate their power.	C D E M S	Asian Wall Street Journal 5 Jun 85 p. 7	369
06/07/85	MALAYSIA. Sabah Chief Minister Joseph Pairin Kitingan calls for tighter control over the entry of refugees into the East Malaysian state, now home to more than 100,000 mainly Muslim Filipinos. The chief minister denied that his government's position on the refugees had anything to do with religion, but, rather, with national security. Kitingan said further that he was not opposed to the federal government's policy of promoting Islam, but was against people who misused religion in politics.	P S	JPRS-SEA-85-101 1985	366
06/11/85	MALAYSIA. Police have arrested four people in Sabah in connection with three recent bomb blasts in Kota Kinabalu, according to state Police Commissioner Mohamed Noor Khamis. Chief Minister Joseph Pairin Kitingan, whose Parti Bersatu Sabah (PBS) ended the 9-year rule of the Parti Berjaya, has said that the blasts were politically motivated to destabilize the state. Berjaya, a member of Prime Minister Mahathir Mohamad's National	E S	FBIS (AP) 13 Jun 85	370

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DATE -----	EVENT -----	CATEGORY -----	SOURCE -----	ENTRY NR. -----
	Front Coalition, has accused Pairin's Christian-dominated PBS of discriminating against Muslims who make up close to half of Sabah's 1.3 million population.			
06/15/85	MALAYSIA. A bomb exploded early today outside the house of a leading Muslim politician in Kota Kinabalu, Sabah, but caused little damage. The blast, the fourth in the East Malaysian state capital in 3 weeks, ripped open a brick wall surrounding the house of Datu Hamid Mustapha, the secretary general of the Muslim United Sabah National Organization (USNO).	D E	JPRS-SEA-85-108 10 Jul 85	368
06/16/85	MALAYSIA. Prime Minister Mahathir Mohamad describes as untrue the claim that the spirit of nationalism is not compatible with Islamic policy. He asserts that the nationalism propagated by leaders in Malaysia and throughout the Islamic world takes into consideration Islamic interests. Addressing settlers at a religious function in Kedah state, the prime minister recounts numerous occasions on which the wave of nationalism unleashed by leaders fighting for the independence of a country has defended the sovereignty of Islam.	D S	FBIS (AP) 18 Jun 85	385
07/21/85	INDONESIA. On the occasion of the Third Indonesian Council of Ulama's meeting, President Suharto appeals to the ulama's to make efforts to help broaden the insight of the Indonesian Muslims, and to conduct themselves wisely.	C S	US Emb Transl Unit Press Summary no. 134 22 Jul 85	140
07/28/85	MALAYSIA. Communists are now drawing parallels between their ideology and Islam in efforts to win over Muslims to their cause, states Deputy Inspector General of Police Datuk Haji Abdul Rahman Ismail at a ceremony at the Police Training Centre. He notes that the communists are claiming that their "cause" in looking after the welfare of the people is similar to that of Islam.	M N	FBIS (AP) 31 Jul 85	398